A STUDY OF THE PERSONAL NAMES
IN THE AKKADIAN TEXTS FROM UGARIT

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LIST OF ABBREVIATIONS

AASOR	*Annual of the American Schools of Oriental Research.*
AJSL	*American Journal of Semitic Languages and Literature.*
Ak. Hand.	*Akkadisches Handwörterbuch, Unter Benutzung des lexikalischen Nachlasses von Bruno Meissner.*
ANET	J. B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament.*
ANG	Johann Jakob Stamm, *Die akkadische Namengebung.*
APN	Knut L. Tallqvist, *Assyrian Personal Names.*
APNMT	Herbert B. Huffmon, *Amorite Personal Names in the Mari Texts.*
Ar. Nah.	R. T. O'Callaghan, *Aram Naharaim. A Contribution to the History of Upper Mesopotamia in the Second Millennium B. C.*
Ar. Or.	*Archiv Orientální.*
BAG	Carl Bezold, *Babylonisch-assyrisches Glossary.*
BANE	George Ernest Wright (ed.), *The Bible and the Ancient Near East.*
BASOR	*Bulletin of the American Schools of Oriental Research.*
BDB	Francis Brown, S. R. Driver, and Charles A. Briggs (eds.), *A Hebrew and English Lexicon of the Old Testament.*
CAD	Ignace J. Gelb, *et al.*, *The Chicago Assyrian Dictionary.*
CGSL	Sabatino Moscati, *An Introduction to the Comparative Grammar of the Semitic Languages.*
CRAIBL	*Comptes Rendus de L'Académie des Inscriptions et Belles Lettres.*
Dictionnaire Louvite	Emmanuel Laroche, *Dictionnaire de la lange louvite.*
DNT	Cyrus H. Gordon, "The Dialect of the Nuzu Tablets," *Orientalia* ns 7 1938 32-63, 215-232.

EA	J. A. Knudtzon, Otto Weber, and Erich Ebeling (eds.), *Die El-Amarna-Tafeln*.
EBPN	Hermann Ranke, *Early Babylonian Personal Names*.
Erman-Grapow	Adolph Erman and Hermann Grapow, *Wörterbuch der Aegyptischen Sprache*.
FSAC	William F. Albright, *From the Stone Age to Christianity*.
GAG	Wolfram von Soden, *Grundriss der Akkadischen Grammatik*.
GATU	Gerald Swaim, *A Grammar of the Akkadian Tablets Found at Ugarit*.
GHL	Frederic W. Bush, *A Grammar of the Hurrian Language*.
Glossary	Ignace J. Gelb, *Glossary of Old Akkadian*.
GPL	Zellig Harris, *A Grammar of the Phoenician Language*.
GVG	Carl Brockelmann, *Grundriss der vergleichenden Grammatik der semitischen Sprachen*.
Hel.	Michael Astour, *Hellenosemitica: An Ethnic and Cultural Study in West Semitic Impact on Mycenean Greece*.
HH	Emmanuel Laroche, *Les Hieroglyphes Hittites*.
HNSE	Mark Lidzbarski, *Handbuch der nordsemitischen Epigraphik nebst ausgewählten Inschriften*.
HS	Ignace J. Gelb, *Hurrians and Subarians*.
HUCA	*Hebrew Union College Annual*.
HWb	Johannes Friedrich, *Hethitisches Wörterbuch*.
IH	Ephraim A. Speiser, *Introduction to Hurrian*.
IPN	Martin Noth, *Die israelitischen Personennamen in Rahmen der gemeinsemitischen Namengebung*.
JAOS	*Journal of the American Oriental Society*.
JBL	*Journal of Biblical Literature*.
JCS	*Journal of Cuneiform Studies*.
JEN	*Joint Expedition with the Iraq Museum at Nuzi*.

JNES	*Journal of Near Eastern Studies*.
JPOS	*The Journal of the Palestine Oriental Society*.
JSS	*Journal of Semitic Studies*.
Mitspr.	F. Bork, *Die Mitannisprache*.
ML	The Mitanni Letter from the Amarna Tablets.
NDA	M. Berkooz, *The Nuzi Dialect of Akkadian*.
NPN	Ignace J. Gelb, Pierre M. Purves, and Allan A. MacRae, *Nuzi Personal Names*.
OK	Theo. Bauer, *Die Ostkanaanäer*, *Eine philologischehistorische Untersuchung über die Wanderschicht der sogennannten "Amoriter" in Babylonien*.
OLZ	*Orientalistische Literaturzeitung*.
Personennamen	Sedat Alp, *Zur Lesung von Manchen Personennamen auf den Hieroglyphenhethitischen Sieg eln und Inschriften*.
PNC	Ferris J. Stephens, *Personal Names of Cappadocia*.
PNCP	Albert T. Clay, *Personal Names from Cuneiform Inscriptions of the Cassite Period*.
PRU III	Jean Nougayrol, *Le Palais royal d'Ugarit*, *III*: *Textes accadiens et hourrites des Archives Est Ouest et Centrales*.
PRU IV	J. Nougayrol, *Le Palais royal d'Ugarit*, *IV*: *Textes accadiens des Archives Sud*.
RA	*Revue d'assyriologie et d'archéologie orientale*.
Rec. Dh.	Édouard Dhorme, *Recueil Édouard Dhorme*. *Études bibliques et orientales*.
Recherches	Emmanuel Laroche, "Recherches sur les noms des dieus hittites," *Revue hittite et asianique*, 46 (1946-47), 7-139.
RHA	*Revue hittite et asianique*.
ROH	Emmanuel Laroche, *Recueil d'onomastique hittite*.
SL	Anton Deimel, *Sumerisches lexicon*.

Stu. Mar.	André Parrot (ed.), *Studia Mariana*.
Sundwall	J. Sundwall, *Die einheimischen Namen der Lydier nebst einem Verzeichnisse kleinasiatischer Namenstämme*.
ten Cate	Ph. H. J. Houwink ten Cate, *The Luwian Population Groups of Lycia and Cilicia Aspera During the Hellenistic Period*.
Ug. A-H Bil.	The Akkado-Hurrian bilingual from Ugarit.
UgAPN	Roy Uyechi, *A Study of Ugaritic Alphabetic Personal Names*.
Ugar. III	Claude F.-A. Schaeffer, *Ugaritica III*.
Ug. Quad. Voc.	Quadrilingual Vocabulary from Ugarit.
UL	Cyrus H. Gordon, *Ugaritic Literature*.
UM	Cyrus H. Gordon, *Ugaritic Manual*.
UT	Cyrus H. Gordon, *Ugaritic Textbook*.
WAT	Donald J. Wiseman, *The Alalkh Tablets*.
WUS	Joseph Aistleitner, *Wörterbuch der Ugaritischen Sprache*.
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

I. INTRODUCTION

The personal names of any people are an open window into their life and culture. The student of the ancient Near East is particularly conscious of the light which the study of such names has shed upon the ancient world. The work of Stamm,[1] Noth,[2] Tallqvist,[3] Ranke,[4] Clay,[5] Stephens,[6] Gelb,[7] Purves,[7] MacRae,[7] and others has been basic for our present knowledge of the religion, the sociology, the history, and the languages of the eastern Mediterranean world in the second millennium B.C. The recent appearance of Herbert B. Huffmon's study of the Amorite personal names from the Mari texts gives further evidence of the value of, and need for, such research.[8]

Today the importance of the city of Ugarit is well known. It was a crossroads for the eastern Mediterranean. Here the worlds of Mesopotamia, Anatolia, the Aegean, Egypt, and Syro-Palestine met. In the official archives of this city tablets from Amqu, Amurru, Beirut, Bekani, Carchemish, Hattusas, Parga, Sidon, Ušnatu, and Siyanu were found. These include international treaties, correspondence, court cases, royal decrees, letters, and economic and scholastic texts. It is obvious that no history of this era can possibly be complete without a careful study, both of the content of these tablets and the persons recorded in them.

The personal names in these texts are of considerable importance. A most valuable study of those which appear in the alphabetic texts has already been done by Uyechi.[9] It is the purpose of this work to study the names which appear in the Akkadian texts from Ugarit.

There are many things in this material that justify such a study. One of these concerns the Hurrian problem. About one-fourth of the names found in this material is Hurrian. The role of this little-known people of the second millennium in the Near East is a story that has not yet been written. The size of that role is evidently larger than many had supposed. A quick look at the onomastica of Alalaḫ, Ḫattusas, and Ugarit makes one conscious that they were not only an important part of the population, but on occasion the predominant one. No study of the Hurrians will be complete which ignores the Hurrian element at Ugarit.

Since the appearance of the Mitanni Letter the language of the Hurrians has intrigued the scholarly world. The limited amount of extant Hurrian material and the complexity of the language have made it difficult to master. Every bit of Hurrian data must be highly prized. The work of Purves[10] has demonstrated the contribution that a study of personal names of a people can make toward ultimately solving many of the problems of their language. The present study attempts to bring what light the Hurrian names from Ugarit can shed upon Hurrian studies.

Most of the names found here are Semitic. They are not a homogeneous whole, however. They come from many parts of the Semitic world. Thus, it is possible to find in these names material helpful in determining the dialectal variations in Syro-Palestine, Upper Mesopotamia, and Anatolia in this period. The whole problem of the relationship of Amorite and Akkadian is posed by the names that are found here. It is hoped that the analysis of the Semitic names from Ugarit will help in clarifying this relationship.

The work projected here is not intended as an end in itself. It is hoped that it will become a means of better understanding this fascinating period in the history of the Eastern Mediterranean and the people that were involved in it.

The great majority of the texts from which these names are taken have been published in ~~the series~~, *Palais royal d'Ugarit* (abbreviated *PRU III*[11] and *PRU IV*[12]), published by Jean Nougayrol. There are two volumes of plates that give the cuneiform texts and two companion volumes which give the transliteration and translation of these texts, with commentary. The tablets are cited according to campaign and artifact number. Thus, tablet 12.33 is the thirty-third artifact found in the twelfth campaign. The tablets from the eighth through the sixteenth campaigns are found in *PRU III* and those published from the seventeenth through nineteenth campaign in *PRU IV*. A few tablets were published prior to the appearance of *PRU III*. Tablets 10.044, 10.046, 11.730, 11.732, 11.787, 11.790, 11.800, 11.830, 11.839, 11.841, 12.33, 12.34, 12.43, and 13.7B were published by Charles Virolleaud in Syria and in *Revue d'assyriologie*. These were republished in *PRU III*. Tablets 11.732 and 16.270, which appeared in *PRU III*, were newly transliterated in *PRU IV*. A few tablets were published prior to the appearance of *PRU III* and were not republished in that series. Tablets 1.01, 1.02, 4.449, 6.198, 6.345, 8.043, 8.145, 8.208, 8.213, 8.333, 11.845, and 14.16 are listed, with the place of publication, in Appendix A in this dissertation.

The first chapter in this study is a catalogue of all the personal names that appear in the Akkadian texts from Ugarit. This includes the various spellings of the name, the identity of significant persons, the filiation where known, and the places where the name occurs. The second chapter deals with the Hurrian names. In this section an analysis of the Hurrian names and a list of the identifiable Hurrian elements is given. The meaning of the Hurrian element (if known), the literature pertaining to it, and any personal names from other places that help shed light upon that element are presented. The third chapter contains an analysis of the Semitic names and a treatment of their elements similar to that in the Hurrian section. The fourth chapter gives a discussion of the non-Hurrian and non-Semitic names and a study of their elements.

Since the texts from which these names have been taken are of varied origin, a table showing the place of origin and the sender (where known) or the scribe (where known) has been included in Appendix B.

FOOTNOTES

INTRODUCTION

[1] Johann Jakob Stamm, *Die akkadische Namengebung* ("Mitteilungen der Vorderasiatische-Ägyptischen Gesellschaft," 44. Leipzig, 1939).

[2] Martin Noth, *Die israelitischen Personennamen in Rahmen der gemeinsemtischen Namengebung* ("Beiträge zur Wissenschaft vom Alten und Neuen Testament," 46/III, 10. Stuttgart, 1928).

[3] Knut L. Tallqvist, *Assyrian Personal Names* ("Acta Societatis Scientiarum Fennicae," XLIII/1. Helsingfors, 1918).

[4] Herman Ranke, *Die Ägyptischen personennamen* (2 Vols. Gluckstadt: Verlag von J. J. Augustin, 1935); also, *Early Babylonian Personal Names* ("The Babylonian Expedition of the University of Pennsylvania," Series D, Vol. III. Philadelphia, 1905).

[5] Albert T. Clay, *Personal Names from Cuneiform Inscriptions of the Cassite Period* ("Yale Oriental Series," Vol. 1. New Haven: Yale University Press, 1912).

[6] Ferris J. Stephens, *Personal Names From Cuneiform Inscriptions of Cappadocia* ("Yale Oriental Series, Researches," XIII. New Haven: Yale University Press, 1928).

[7] Ignace J. Gelb, Pierre M. Purves, and Allan A. MacRae, *Nuzi Personal Names* ("Oriental Institute Publications," LVII. Chicago: The University of Chicago Press, 1943).

[8] Herbert B. Huffman, *Amorite Personal Names in the Mari Texts* (Baltimore: The Johns Hopkins Press, 1965).

[9] Roy Uyechi, "A Study of Ugaritic Alphabetic Personal Names" (unpublished Doctor's dissertation, Brandeis University, Waltham, Massachusetts, 1961).

[10] Gelb, Purves, and MacRae, *op. cit.*

[11] Jean Nougayrol, *Le Palais royal d'Ugarit*, *III*: *Textes accadiens et hourrites des Archives Est, Ouest et Centrales*, 2 vols. ("Mission de Ras Shamra," VI. Paris, 1955).

[12] Jean Nougayrol, *Le Palais royal d'Ugarit*, *IV*: *Textes accadiens des Archives Sud*, 2 vols. ("Mission de Ras Shamra," IX. Paris, 1956).

II. LIST OF NAMES

A- -

^{f}a- -; ^{1f}a- -

1) 15.150, 3′

2) 16.254 C, 4, 15

A- -

^{1}a- -

1) 15.X, 4′

2) f. of Uzzinu, f. of a witness; 16.114, 10′

AA-IDDINA

^{il}a-a-[iddi]na^{na}

1) charioteer of Bekani; 12.34, 4

ABABENU

^{1}a-ba-be-nu

1) s. of Šatewa; 8.213, 33

ABALLA ('bl)

^{1}a-bal-la-a

1) a chief of merchants; 17.145, 2, 3, 6, 8, 9, 10, 12, 14, 18

2) a tax collector; 17.314, 2, 9, 28

ABDI- -

^{1}abdi- -

1) charioteer of Bekani; 12.34, 12

2) 15.54, 1, 2, 3(?)

3) f. of Ba'alaz(a)ki; 16.290, 3

4) 16.292 A, 4′

ABDI- -

^{1}abdi^{il}— —

1) 16.126 A, 3

ABDI-ADATI ('bdadt)

^{1}abdi-a-da-tum; ^{1}abdi-a-da-ti

1) s. of Burana; 8.213, 13, 16

2) 17.319, 23

3) Latakia, ℓ 17

ABDI-ANATI

^{1}abdi-a-na-ti

1) s. of Gimillum; 15.139, 7

2) a scribe; 16.129, 19

3) kg. of Siyannu; 16.170, 2', 3'; 17.335, 5, 9, 26, 41', 42', 46', 61'; 17.368, 5

4) 17.382, 6, 10

ABDI-ANTU (cf. abd'n)

^{1}abdi-an-tù; ^{1}abdi-an-tum; ^{1}abdi-an-ti; ^{1}abdi-an-ta

1) s. of Burzumu- -; 8.145, 28

2) younger bro. of . . . numenu; 14.16, 5, 6, 9

3) a scribe; 16.178, 21

4) s. of Abdi^{il}ba'al; 16.205, 5

5) s. (adopted) of Šuwandanu (perhaps same as 4); 16.239, 5

6) s. of Kabizzi, a priest; 16.257 III, 39

ABDI-AŠARTI

^{1}abdi-a-šar-ti

1) 16.155, 3

2) 16.155, 5

ABDI-BA'AL ('bdb'l)

^{1}abdi$^{\underline{il}}$ba'al; ^{1}abdi$^{\underline{il}}_{2}$ba'al

1) 11.839, 3

2) s. of Sil[anu; 15.138, 23

3) son-in-law of Kunabelu; 16.136, 5

4) f. of Abdi̭anti, 16.205, 5

5) a witness; 17.319, 21

ABDI-BÊLTU

^{1}abdi$^{\underline{il}}$bêltu; ^{1}abdi-bêltu

1) 16.257 A I, 3

2) s. of Pagruna, an official; 16.257 II, 39, 40

3) an instructor; 16.257 III, 28

4) s. of Kurwana, a libationer; 16.257 IV, 6

ABDI-ḪAGAB ('bdḥgb)

^{1}abdi-ḫa-gáb

1) charioteer of Bekani; 12.34, 4

2) a mûdû; 15.137, 6, 13

3) s. of Yaḫikiya; 15.167, 19

4) s. of [X X]; 16.158, 5, 8, 9

ABDI-ḪAMANU ('bdḫmn)

^{1}abdi-ḫa-ma-nu; ^{1}abdi-ḫa-ma-ni

1) charioteer of Bekani; 12.34, 8

2) charioteer of Ari; 12.34, 20

3) s. of Tulaya, a witness; 16.114, 13'

4) f. of Šub'ammu; 16.200, 3

5) a scribe; 16.348, 6′

ABDI-ḪAWA (abdḥy)

^{1}abdi-ḫa-WA

1) f. of . . . du; 14.16, 25

ABDI-ḪEPAT

^{1}abdi^{il} ḫé-bat

1) 19.68, 9, 15

ABDI-ILIMU ('bdilm)

^{1}abdi-ili-mu

1) f. of [X X]; 16.133, 4′, 6′

2) 15.42 II, 21′

ABDI-ILU ('bdil)

^{1}abdi-ilu

1) 15.09 B I, 18

2) s. of Tupqinu, a witness; 16.114, 12′

3) s. of Eriyana, an instructor; 16.257 III, 6

4) 16.311, 2′

5) s. of Ḫaruṣienni; Latakia, ℓ 11

6) f. of Iltaqnu; Latakia, ℓ 15

ABDI-IRŠAPPA

^{1}abdi-ir-šap-pa; ^{1}abdi-ir-šap

1) s. of Sasiyanu; 16.145, 12, 16

ABDI-IRŠI

^{1}abdi^{di}-ir-ši

1) f. of Karranu; 16.257 IV, 8

ABDI-IRŠUNA

^{1}abdi-ir-šu-na

1) 15.09 A, 5

ABDI-MILKU ('bdmlk)

^{1}abdi-milku

1) 15.143, 2′, 8′; 15.155, 16, 23; 16.204, 4′, 7′, 9′

2) s. of Dinniya; 16.154, 4

3) s. of Aḫimilku, bro. of Pilsu; 16.154, 18

4) s. of Dalilu; 16.205, 7, 11, 14, 18, 23

5) s. of Arrapḫana, an UN.TU; 16.257 IV, 13

6) f. of Agittešup; 16.356, 5, 7, 11, 16

ABDI-MILKUMA

^{1}abdi-milku-ma

1) s. of Na'palu; 16.283, 6, 10, 13

ABDI-MIR

^{1}abdi-mi-ir

1) f. of Abdinergal; 16.249, 14

ABDINA ('bdn)

^{1}ab-di-na

1) a man from Riqdi; 11.839, 7

ABDI-NERGAL

^{1}abdi$^{\underline{il}}$nergal

1) f. of Ariradu; 16.147, 4; 16.157, 11

2) f. of Attunu(?); 16.205, 4

3) f. of Abdu; 16.239, 10

4) s. of Abdimir; 16.249, 14

5) s. of Taktena; 16.257 III, 50

6) s. of Arimturi(?); 17.112, 18

7) Latakia, ℓ 13

ABDI-NIKKAL ('bdnkl)

^{1}abdi-ni-kál

1) s. of Ananiya; 16.140, 5, 12, 14

2) s. of Šaruwana, a muškên of an instructor; 16.257 III, 36

3) a witness; 16.354, 12

4) bro. of Šapšiyanu; 18.02, 5, 9

ABDI-NINURTA

^{1}abdi-^{il}ninurta

1) a scribe; 14.16, 31

2) kg. of Siyannu; 17.123, 22, 23, 24

ABDI-QARRADU

^{1}abdi-qarradu

1) f. of Abdu; 16.257 II, 41

ABDI-RABI

^{1}abdi-rab-i

1) s. of Turuganu; 16.139, 8

ABDIYA ('bdy)

^{1}abdi-ya

1) s. of Kiryanu; 16.295, 4, 9, 11

ABDI-YAGUBBU

^{1}abdi-ya-gub-[u(?)

1) s. of Kat[x x]na; 16.257 A I, 10

ABDI-YÂMU ('bdym)

^{1}abdi-yâmu

1) s. of . . . muna; 16.257 A I, 7

2) f. of ^{1}. . . dunu; 16.257 A I, 16

ABDI-YARAḪ ('bdyrḫ)

^{1}abdi^{il}yaraḫ

1) a scribe; 8.213, 35

2) s. of . . . ya; 15.109, 15

3) 15.146, 6, 1'

4) s. of Tu- -, a witness; 16.114, 8'

5) s. of Šatanu, a libationer; 16.257 III, 58

ABDU ('bd)

^{1}abdu; ^{1}abdu^{du}; ^{1}abdi; ^{1}abdi^{di}

1) charioteer of Bekani; 12.34, 6

2) 15.09 B I, 3

3) s. of Abdinergal, a maryannu and a mûdû; 16.143, 6, 7, 16, 22; 16.157, 11, 12, 24; 16.239, 9, 13, 14, 17, 20, 33; 16.250, 6, 7, 20

4) s. of [X X]; 16.254 D, 4, 8

5) s. of Abdiqarradu, an official; 16.257 II, 41

6) s. of Ammadana, a priest; 16.257 III, 38

7) an official; 16.257 IV, 42

ABEYA See Apeya.

ABI-ḪELU

^{1}a-bi-ḫê-lu

1) s. of Lukaya; 16.257 A II, 4

ABI-IRPÎ (abrpu)

^{1}a-bir$_{x}$pí-i

1) s. of Ḫagabana; 15.139, 5

ABI-IRŠI

^{1}a-bi-ir-ši

1) 15.Z, 7

ABI-MANU (abmn)

^{1}a-bi-ma-nu; ^{1}a-bi-ma-ni; ^{1}a-bi-ma-na

1) 12.33, 8′

2) 16.167, 7

3) s. of Naniraya, a libationer; 16.257 IV, 3

4) s. of Padiya, an UN.TU; 16.257 IV, 14

5) 16.294, 7

6) 16.384, 4, 18

7) 17.83, 23

ABI-RAMI (abrm)

^{1}a-bi-ra-mì

1) 15.63, 1

ABIYA

^{f}a-bi-ya

1) 15.86, 11, 19

ABIYANU

^{1}a-bi-ya-nu

1) 15.09 A, 17

ABUMU (abm)

^{1}a-bu-ú-mu

1) bro. of Pušku; 17.314, 27

ADADÂ

^{1}a-da-da-a

1) 16.139, 4

ADANUMMU

^{1}a-da-nu-um-mu; ^{1}a-da-nu-um-mi

1) 16.262, 9, 10, 13

ADATIYA (adty)

^{f}a-da-ti-ya

1) 16.353, 29

ADDAḪU(?)

^{1}ad[-da(?)-ḫ]u(?)

1) 16.257 II, 43

ADDARU ('dr)

^{1}ad-da-ru

1) a witness; 17.319, 22

ADDU-DAYYANU

$^{1\ il}$addu-dayyanu

1) kg. of Amqi- -; 17.424 C, 1

ADDU-LANA

$^{1\ il}$addu-la-na

1) f. of Yašinu; 8.213, 3

ADDU-LIYA

$^{1\ il}$addu-li-WA(?)

1) s. of Ragana; Latakia, ℓ 27

ADDU-MINU

^{1}ad-du-mi-nu

1) s. of Ḫaliya- -; 8.145, 30

ADDU-MIŠLAM

$^{1\,il}{}_{2}$addu-mi-iš-la-am; $^{1il}{}_{2}$addu-miš-la-am

1) 16.261, 4, 18, 22

ADDU-MIŠLU

$^{1\,il}{}_{2}$addu-mi-iš-lu

1) 15.42 II, 5′

ADDU-NIRARI

$^{1\,il}$addu-ni-ra-ri

1) kg. of Nuḫašše; 17.340, 2

ADDUNU (adn)

^{1}ad-du-nu; ^{1}ad-du-na

1) 11.856, 16

2) s. of [X X]; 16.188, 6

3) s. of [X X]; 17.319, 25

ADDU-ṢALMI

$^{1\,il}$addu-ṣa-al-mi

1) 17.252, 1, 22

ADDU-ŠULAMU

$^{1\,il}$addu-šu-la-mu

1) Latakia, ℓ 3

ADDUYANU ('dyn)

^{1}a-du-ya-nu; ^{1}ad-du-y[a(?)-nu

1) 15.09 A, 20

2) s. of . . . na; 16.257 IV 39

ADDUYATUM(?)

^{1}a[d(?)-d]u-ya-tum(?)

1) s. of . . . ya- -, a witness; 16.114, 7'

ADUNI-BA'AL

^{1}a-du-ni$^{il}_{2}$ba'al

1) 15.42 II, 20'

AḪALTARUMMI

^{1}a-ḫal-ta-ru-um-mì

1) f. of Na'amanu; 16.257 III, 3

AḪALTENU (aǵltn)

^{1}a-ḫal-te-nu; ^{1}a-ḫal-te-na

1) 15.14, 14, 23, 26

2) 15.42 I, 21

3) an official; 16.257 I, 2

AḪALYANU (aǵlyn)

^{1}a-ḫal-y[a-na

1) f. of Muna- -; 16.286, 8

AḪA-MARANU

^{1}a-ḫa-ma-ra-nu; ^{1}a-ḫa-ma-ra-na

1) f. of Ḫuttenu; 16.246, 4

2) s. of Marimana, a priest; 16.257 III, 55

AḪAT-MILKU (aḫtmlk)

^{f}aḫat-milku; ^{f}a-ḫa-ti-milku; ^{f}a-ḫa-tum-milku; ^{f}a-ḫat-mi-i[l-ki

1) d. of Dalilu, niece of Ilišalimu; 15.89, 8, 11, 18

2) queen of Ugarit, m. of Ḫišmišarumma and ARAD-šarruma; 16.146, 1;

16.197, 16; 17.35, 7; 17.352, 6

AḪI-MANU

^{1}a-ḫi-ma-na

1) 16.383, 4, 7

AḪI-MILKU (aḫmlk)

^{1}a-ḫi-milku; ^{1}aḫi-milku

1) 15.09 B I, 8

2) f. of Šub'ammu; 15.120, 4, 20, 23

3) 16.125, 2

4) s. of Turuganu; 16.139, 6

5) f. of Pilsu and Abdimilku; 16.154, 19

AḪI-MUNU

^{1}aḫi-mu-nu

1) s. of Šalana, a priest; 16.257, III, 54

AḪI-NERGAL

^{1}aḫi^{il}nergal

1) s. of Gudarana, a muškên of an instructor; 16.257 III, 35

2) 16.294, 6

AḪLATI

^{1}aḫ-la-ti

1) f. of . . . wa; 16.257 Tr. I, 2

2) f. of [X X]; 16.257 Tr. I, 4

3) f. of Putalu; 16.257 Tr. II, 6

AḪLIYANA

^{1}aḫ-li-ya-na

1) 15.37, 5

AKAL-TATU

^{1}a-gal-ta-du

1) f. of Ir[xx r]adu(?); 16.257 III, 4

AKAPḪE

^{1}a-kap-ḫé

1) s. of Zimraddu; 16.359 A, 2

AKAP-ŠARRU (agpṯr)

^{1}a-k[a]p(?)-šarru

1) an official; 16.257 II, 36

AKAP-ŠENI (agpṯn)

^{1}a-kap-šeni

1) s. of Kuniya, a priest; 16.257 III, 43

AKI- -

^{1}a-gi$_{5}$- -

1) 15.109, 8

AKI-ḪINNI

^{1}a]-ki-ḫi-in-ni

1) kg. of ^{al}[X X]; 101, 1

AKIT- -

^{1}a-gi-it- -

1) s. of Iwana, a mur'u; 16.257 IV, 34

2) s. of Riqdaya (?), a mur'u; 16.257 IV, 36

AKI-TEŠUP (agtṯp)

^{1}a-git^{il}tešup; ^{1}a-gi$_{5}$^{il}tešup; ^{1}a-git$^{il}_{2}$tešup; ^{1}a-gi$_{5}$$^{il}_{2}$tešup

1) s. of Ilṣiya; 16.356, 4

2) s. of Abdimilku; 16.356, 5, 7, 11, 16

3) kg. of Ni'i; 17.340, 3

AKIYANU (agyn)

^{1}a-gi-ya-na

1) f. of Kiliyanu; 15.81, 1

AKMENI (agmn)

^{1}ag-me-ni

1) f. of Ḫutumunu; 16.257 Tr. II, 8

AK-TENA

^{1}ak-te-na

1) a man of [X X]; Latakia, ℓ 19

AKYANTI

^{1}ak-ya-an-ti

1) f. of Uwašur; 16.263, 11

ALALIMU

^{1}a-la-li-mu; ^{1}a-la-li-mi

1) s. of Takišarrumu, merchant of Ura; 17.319, 3, 14, 29, 33

ALIḪEŠNI

^{1}a-li-ḫe-eš-[n]i

1) s. of the kg.; 15.77, 1

ALIRBITI

^{1}âli-ir-bi-ti

1) f. of Ilazki(?); 15.109, 41

ALLANŠERIDANU

^{1}al-la-an-še-ri-da-ni

1) 16.251, 5

ALLAZU (alz)

^{f}a-la-an-zu; ^{f}al-la-zi

1) m. of Ilimilku and Milkaya, d. of Yarimmu; 16.252, 2, 6, 10, 21

AMANIḪU

^{1}a-ma-ni-ḫu; ^{1}a-ma-ni-ḫi

1) servant of Niqmepa; 16.260, 5, 6, 11

AMAN-MAŠU

^{1}a-ma-an-ma-aš-šu; ^{1}a-ma-an-ma-aš-ši; ^{1}a-ma-an-ma-ši

1) 17.28, 0, 4, 8, 16, 27

AMAR-ADDU (amrb'l)

^{1}a-mar$\overset{il}{\underline{\quad}}$addu; ^{1}a-mar$\overset{il}{\underline{\quad}}{}_{2}$addu

1) s. of Mutba'al, a šerdânu; 17.112, 7, 12, 14

2) 17.129, 3, 5, 6, 10, 18, 19, 22, 23

3) 18.114, 6

AMATARUNA (amtrn)

^{1}a-ma-ta-ru-na

1) 16.162, 8, 15, 19

AMILU

^{1}a-mi-li

1) f. of Yaḫaššu; 16.282, 6

AMMADANA

^{1}am-ma-da-na

1) f. of Abdu; 16.257 III, 38

AMMINA

^{1}am-mi-na

1) 11.839, 20

AMMINI-DAGAN

^{1}a]m-mi-ni-da-ga-an

1) 16.273, 4

AMMISTAMRU ('mṯtmr)

^{1}a-mis-tam-ru; ^{1}am-mi-is$_{5}$-ta-am-ru; ^{1}am-mi-iš-tam-ru; ^{1}am-mi-is$_{5}$-tam-ru; ^{1}a-mis-tam-ri; ^{1}a-mi-is-tam-ri; ^{1}a-mi-iš-tam-ri; ^{1}am-mi-is-tam-ri; ^{1}am-mi-iš-tam-ri; ^{1}am-iš-tam-ri; ^{1}a-mi-iš-tam-ra; ^{1}a-mis-tam-ra

1) kg. of Ugarit, f. of Niqmadu; 15.85, 2; 15.89, 2; 15.90, 3; 15.92, 2; 15.120, 3; 15.Z, 2, 14; 16.133, 2; 16.140, 2; 16.141, 2; 16.150, 2; 16.156, 2; 16.166, 2; 16.167, 2; 16.174, 2; 16.190, 2; 16.200, 6; 16.247, 2; 16.248, 2; 16.254 A, 2; 16.255 A - E, 2; 16.262, 2; 16.263, 2; 16.276, 2; 16.277, 12; 16.295, 2; 16.356, 2; 16.371, 2; 16.385, 2

2) kg. of Ugarit, s. of Niqmepa; 15.70, 2; 15.86, 2; 15.100, 2; 15.109, 1; 15.144, 2; 15.118, 2, 15; 15.122, 2, 14, 20, 28; 15.126, 2, 13; 15.127, 2; 15.132, 2, 21, 27; 15.136, 2, 20; 15.137, 2, 17; 15.140, 2, 24; 15.141, 2; 15.143, 12'; 15.145, 2, 20; 15.147, 2; 15.155, 2, 28; 15.167, 2; 15.168, 18; 15.190, 2; 16.131, 2; 16.132, 2, 31; 16.134, 2, 16; 16.136, 2; 16.137, 2, 2'; 16.138, 37; 16.139, 2, 15; 16.148, 13'; 16.153, 2; 16.154, 2, 31; 16.162, 2, 21; 16.171, 2; 16.172, 4; 16.178, 19; 16.182, 13; 16.188, 2, 8'; 16.201, 2, 11; 16.202, 2; 16.204, 2; 16.205, 2, 16; 16.238, 2; 16.242, 2, 20; 16.243, 2, 21; 16.253, 2; 16.256, 2, 19; 16.261, 2, 27; 16.267, 2, 15; 16.281, 2; 16.282, 2; 16.343, 2, 20; 16.348, 2, 4'; 16.353, 2, 32; 16.363, 2; 16.383, 2; 16.386, 17'; 17.82, 19; 17.228, 3, 18, 24, 26, 30, 37; 17.318, 13, 20, 27, 30;

17.372 A, 4, 3', 5', 8'; 17.396, 11, 15; 17.450 A, 2; 18.06, 2, 17

3) kg. of Ugarit, f. of Ibiranu; 15.139, 2; 16.186, 11'

4) kg. of Ugarit, no filiation given; 8.333, 2; 15.74, 1; 15.131, 3'; 16.03, 2; 16.112, 3; 16.184, 2; 16.197, 2; 16.254 C, 2; 16.254 F, 2; 16.255 D, 12; 16.270, 6, 7, 8, 13, 31, 36, 38, 44; 16.286, 2; 16.384, 2, 20; 17.35, 8; 17.68, 6; 17.129, 2; 17.133, 2; 17.159, 3, 6, 8, 14, 17, 19, 21, 27, 40, 48; 17.348, 4, 2'; 17.352, 5, 18, 22; 17.362, 6; 17.367, 5; 19.68, 8

AMMIYANU ('myn)

^{1}am-mi-ya-nu; ^{1}am-mi-ya-na

1) f. of Laiwa; 8.213, 34

2) s. of Tewadi, a witness; 16.145, 19

3) s. of Purrana; 18.02, 15

AMMU-RAPI ('mrpi)

^{1}a-mu-ra-pí; ^{1}am-mu-ra-pí

1) kg. of Ugarit; 13.7 B, 2; 17.226, 4, 8; 17.355, 12, 16

AMMUYANU ('myn)

^{1}am-mu-ya-nu

1) charioteer of Atallik; 12.34, 36

AMPI-IRŠI

^{1}am-pí-ir-šu

1) 15.09 B I, 4

AMUMAYA

^{f}a-mu-ma-ya

1) wife of Iḫiyanu; 16.253, 6, 12', 16', 18'

AMUMIKI

^{1}a-mu-mi-ki

1) 16.167, 5

AMUTARUNU (amtrn)

^{1}a-mu-ta-ru-nu; ^{1}a-mu-ta-ru-na

1) 15.147, 1′, 9′, 11′, 16′

2) f. of Gamiraddu, a merchant; 16.148, 8′

3) a merchant; 16.257 II, 14

AMUWA

^{1}a-mu-wa

1) f. of Urtenu; 8.213, 28

AN- -

^{1}AN- -

1) f. of Burqanu; 11.856, 17

ANA[N- -

^{1}a-na-a[n- -

1) f. of KAR-kušuḫ; 16.276, 5

ANANAYA (ann)

^{f}a-na-na-ya

1) d. of Dadi; 16.200, 2, 4, 11, 19

ANANI-ḪEPI

^{f}a-na-ni-ḫé-bi

1) d. of Ilinâru; 16.158, 3, 7, 10

ANANI-ŠARRUMA

^{1}a-na-ni^{il}šarru-ma

1) s. of Šibur-tešup; 8.213, 31

ANANI-TEŠUP

^{1}a-na-ni^{il}tešup

1) s. of Ḫaziya; 16.145, 21

2) 17.108, 10

ANANIYA (anny)

^{1}a-na-ni-ya

1) f. of Abdinikal; 16.140, 5

ANANI-ZARRU (anndr)

^{1}a-na-ni-za-ar-ru

1) s. of Ša- -, a muškên of an UN.TU; 16.257 IV, 18

ANAN-TENU (anntn)

^{1}a-na-an-te-nu; ^{1}a-na-an-te-na

1) s. of Ayalu; 15.123, 4, 6, 9, 10, 13, 16

2) 16.294, 5

ANANYANA (annyn)

^{1}a-na-an-ya-na

1) f. of [X X], a witness(?); 11.718, 2'

ANAT See Ili-'anat.

ANA-TENU (antn)

^{1}a-na-te-nu; ^{1}a-na-te-na

1) f. of Yatenu; 16.257 IV, 9

2) s. of Ašmuwanu; 16.343, 8, 10, 18

ANA-TEŠUP

^{1}a-na^{il}tešup; ^{1}a-na$^{il}_{2}$tešup

1) grandson of Abdiya; 16.295, 8, 10, 16

2) s. of . . . ilu; 16.167, 9, 13, 15

ANATI-UMME

^{f}a-na-ti-um-me

1) 14.16, 7

APAPÂ

^{f}a-pa-pa-a

1) 16.276, 6, 14, 15

APAYA (aby)

^{f}a-ba-ya

1) m. of . . . kanu; 8.207, 7′

APAYA (aby)

^{1}a-ba-ya

1) f. of the scribe, Na'amgadu; 15.131, 5′; 15.143, 14; 15.168, 20

2) f. of the scribe, Na'amnergal; 18.20, 16′

APEYA

^{1}a-be-ya; ^{1}a-bi-ya

1) s. of Ḫaramu; 15.43, 4, 9

APIN-ATAL

^{f}a-bi-in-a-dal

1) 16.253, 18

APIŠTAE

^{1}a-bi-iš-ta-e; ^{1}a-bi-iš-ta-i

1) f. of [X X]; 11.718, 5′

2) f. of Padiya; 11.787, 2

3) f. of Karranu, an official; 16.257 IV, 5

APLA-ḪANDA

^{1}Ap-la-ḫa-an-da

1) f. of Matrunna; *Syria* X (1929) 308; René Dussaud, *Prélydiens, Hittites, et Achéens*, p. 105.

APURŠANU (abršn)

^{1}a-bur$_{5}$-ša-nu

1) s. of Namaklibi, a priest; 16.257 III, 44

APUŠ- -

^{1}a-bu-uš- -

1) f. of Galbewa; 8.145, 31

APUŠKAMA (abškn)

^{1}a-bu-u[š]-ga$_{5}$-ma; ^{1}a-bu-us-g[a-ma

1) f. of Maḫḫaza, a kg.; 10.046, 7; 15.24, 1

ARADNI

^{1}a-ra-ad-ni

1) f. of [X X], a witness(?); 11.718, 3

ARAD-ŠARRUMA

^{1}ARAD^{il}šarru-ma; ^{1}ARAD-šarru-ma

1) 17.35, 6; 17.352, 4, 15, 21; 17.367, 8

ARAP-ŠIRUḪU (arpṯr)

^{1}a-rap-ši-ru-ḫu

1) a witness from Anniniri; 16.180, 10

ARDU

^{1}ardu^{du}

1) s. of Ayaḫḫu(?); Akil of karri(?); 17.424 C, 9

AR-ḪALPU

^{1}ar(i)-ḫal-bu; ^{1}ar(i)-ḫal-pa; $^{1}_{2}$ar(i)-ḫal-pa; ^{1}a-ri-ḫal-pa; ^{1}ar-ḫal-ba

1) charioteer of Bekani; 12.34, 3

2) charioteer of Ari; 12.34, 19

3) f. of Yaqaru; 15.74, 3

4) s. of Niqmadu, kg. of Ugarit; 15.91, 2; 16.142, 2; 16.144, 2; 16.160, 2; 16.239, 2; 16.278, 2; 16.344, 2

ARIM-TURI

^{1}a-rim-t[u-ri

1) 17.112, 18

ARIRADI

^{1}a-ri-ra-di

1) s. of Abdinergal; 16.147, 14

ARI-ŠARRU

^{1}a-ri-šarru

1) 16.205, 8

ARIŠPI

^{1}a-ri-iš-pí

1) f. of Aštarabu; 16.134, 4

ARMA-SUḪI

^{1}ar-ma-su-ḫi

1) f. of Zuzzullu; 18.20, 2, 6'

ARMA-ZITI

^{1}ar-ma-zi-ti; $^{1\ il}$arma^{ma}ziti; $^{1\ il}$arma-ziti

1) 15.77, 13

2) s. of Hittite(?) kg.; 17.292, 9; 17.314, 1, 21, 25; 17.316, 4'

ARMEYA (army)

^{1}ar-me-WA

1) a witness; 15.37, 13

ARMUNA ('rmn)

^{1}ar-mu-na

1) f. of Gimradu, Gamiršu, and Ba'aliya; 16.257 IV, 10, 11, 12

2) f. of Na'amanu, a muškên of an UN.TU; 16.257 IV, 20

ARRAPḪANA (arpḫn)

^{1}ar-rap-ḫa-na

1) f. of Abdimilku; 16.257 IV, 13

AR-ŠIMIKA (aršmg)

^{1}ar(i)-ši-mi-ga; ^{1}ar(i)-ša-mi-ga; ^{1}ar(i)^{il}šimika; ^{1}ar(i)^{il}šimika^{ga}

1) merchant of the kg. of Tarḫudaššé; 17.42, 1, 5, 6, 8, 12, 18, 19, 23, 24; 17.158, 2, 4, 7, 10, 15, 18, 19, 23

ARSU-WANU (arswn)

^{1}ar-sú-wa-nu; ^{1}ar-s]ǔ-wa-na; ^{1}ar-sú-wa

1) father-in-law of ^{f}Dalaptum, sister of Niqmadu; 15.85, 13, 22

2) s. of Kalbeya; 16.242, 7, 9, 17

AR-TAYA (cf. artyn)

^{1}ar(i)-ta-wa

1) fr. of ^{al}Silḫanu; 15.41, 1

AR-TENU (artn)

^{1}ar-te-nu

1) 16.191 B, 5

2) s. of Atteya; 16.257 II, 7

3) an official; 16.257 II, 35

4) an instructor; 16.257 III, 26

5) s. of Šašana, a priest; 16.257 III, 52

AR-TEŠUP (arttb)

^{1}ar(i)^{il}tešup; ^{1}ar(i)$^{il}_{2}$tešup; ^{1}ar(?)$^{il}_{2}$tešup^{up}

1) charioteer of Bekani; 12.34, 5

2) s. of Sinarana, a priest; 16.257 III, 45

3) s. of Ilinergal; 16.344, 5, 8, 13, 15, 16

4) kg. of Ušnati; 17.83, 3; 17.143, 3

5) 17.232, 1

6) kg. of Siyanu; 19.81, 6

AR-WANU

^{1}ar-wa-nu

1) 16.294, 4

ARWAŠ(Š)U (arwṯ)

^{1}ar-wa-šu; ^{1}ar-wa-aš-ši

1) 16.03, 8

2) 16.294, 3

AŠḪAMARA

^{1}aš-ḫa-ma-ra

1) s. of Tuḫišanni; 18.20, 9'

AŠMU-WANA

^{1}aš-mu-wa-na

1) f. of Anatenu; 16.343, 8, 10

AŠQARRANU(?)

^{1}aš(?)-[qa]r(?)-ra-nu

1) a merchant; 16.257 II, 19

AŠŠURANA (aṯrn)

^{1}aš-šu-ra-n[a

1) 16.359 B, 4

AŠT[A- -

^{1}ašt[a- -

1) f. of Iḫimanu; 15.190, 4

AŠTA-MEŠARRI

^{1}ašta-me-šar-ri

1) 15.132, 8

AŠTAR-ABI ('ṯtrab)

^{1}aš-tar-a-bi

1) s. of Arišpu; 16.134, 3, 8

AŠTEḪE (cf. aṯtyy)

^{f}aš-te-ḫé

1) m. of Iddaranu; 15.119, 8'

AŠUḪA

^{1}a-šu-ḫa

1) a merchant of Ura, a witness; 17.316, 10'

ATAL-ŠENI (adlḏn)

^{1}a-tal-šeni; ^{1}a-da-al-še-ni; ^{1}a-tal-še-ni

1) a maryannu; 11.839, 4

2) 15.X, 3'

3) 16.132, 4, 13, 16, 18, 27

4) 16.253, 14, 19

ATTA- -

^{1}at-t[a- -

1) 17.152, 6

ATTA-NAPI (atnb)

^{1}at-ta-na-bi

1) f. of Šapšiyanu; 17.251, 24

ATTANU (atn)

^{1}at-ta-nu; ^{1}at-ta-ni

1) 16.173, 12′

2) 16.281, 4, 13

ATTENU

^{1}at-te-nu

1) s. of Ḫinaqana, a witness; 17.319, 16

ATTEYA

^{1}at-te-wa

1) f. of Artenu; 16.257 II, 7

2) s. of Išlamanu, a priest; 16.257 III, 53

ATTU-MANU

^{1}at-tu-ma-nu

1) a witness; 15.138, 24

ATTUNU

^{1}[a]t(?)-tu-nu

1) s. of Abdinergal; 16.205, 4

ATTUYANU (atyn)

^{1}at-tu-ya-nu

1) charioteer of Ari; 12.34, 23

2) charioteer of Atallik; 12.34, 38

AUPŠU (aupš)

^{1}a-up-šu

1) s. of Sakidki, b. of Lulainu; 8.279, 10

2) 16.294, 2

AYAḪḪI (ayḫ/ayaḫ)

^{l}a-ya-a-ḫi; ^{l}a-ya-aḫ-ḫi

1) 16.354, 6

2) f. of Ardu; 17.424 C, *10*

AYALI (ayl)

^{l}a-ya-li

1) f. of Yayanu; 15.123, 4

AZIRANU

^{l}a-zi-ra-nu; ^{l}a-zi-ra-na

1) 8.213, *11*, 15

2) 15.154, *2*

AZIRU

^{l}a-zi-ru; ^{l}a-zi-ri

1) s. of Abdu; 16.143, 13; 16.157, 14, 17, 20; 16.250, 14

2) s. of E- -, an instructor; 16.257 III, *21*

3) kg. of Amurru; 17.372 A, 12′; 19.68, 3, 6, 14, *18*, *23*, 27, 31, *37*

4) Latakia, ℓ 31

BA'ALANU (b'ln)

$^{l\ il}$ba'ala(?)^{l}]$^{a(?)}$-nu; $^{l\ il}$ba'ala^{la}-na

1) s. of Birutana, a soldier; 16.257 II, *49*

2) 17.393, 23

BA'ALAṢI (b'ls)

^{il}ba'ala-ṣí; ^{l}ba(?)-a(?)-la(?)-ṣí

1) 15.140, *4*

2) f. of Yašlimanu; 16.262, 6

BA'ALAZ(A)KI

$^{\mathrm{1il}}$ba'ala-za-ki; $^{\mathrm{il}}$ba'ala-az-ki; $^{\mathrm{il}}$ba'ala$^{\mathrm{la}}$-az-ki; $^{\mathrm{il}}{}_{2}$ba'ala-az-ki

1) f. of Kurwanu; 15.136, 7; 15.145, 14; 15.167, 4

2) 16.145, 23

3) s. of Abdi- –; 16.290, 2

BA'ALIYA (b'ly)

$^{\mathrm{1\,il}}$ba'ali$^{\mathrm{li}}$-ya

1) s. of Armuna, an UN.TU; 16.257 IV, 12

BA'AL-MALAK

$^{\mathrm{1\,il}}$ba'al-ma-lak(?)

1) s. of Abdimilkuma; 16.283, 7, 12

BA'ALUYA (b'ly)

$^{\mathrm{1\,il}}$[ba'a]lu-ya

1) 19.68, 8

BABA (bb)

$^{\mathrm{1}}$ba-ba

1) 17.299, 1

BADIDANA (bddn)

$^{\mathrm{1}}$ba-di-da-na; $^{\mathrm{1}}$ba-dì-da-na

1) f. of Ḫaziqatanu; 16.134, 5

2) f. of a mur'u [X X]; 16.257 IV, 25

BADUNI (bdn)

$^{\mathrm{1}}$ba-du-ni

1) 18.54 A, 11

BARUKIBTI(?)

$^{\mathrm{1}}$ba(?)-r[u(?)-k]i-i[b(?)]-ti

1) s. of ^{f}Zakâ; 15.132, 20

BAT-RABI

^{f}bat-ra-ap-i

1) d. of Layawa; 16.156, 4, 12, 14

BAT-ṢIDQI

$^{f}_{1}$bat-ṣí-id-qí

1) d. of ^{f}Laeya; 16.261, 5, 23

BAZIRANA

^{1}ba-zi-ra-na

1) 16.277, 3, 8

BELI-ḪAZI

^{1}beli-ḫa-zi

1) 18.02, 6

BELU-BUR

^{1}be-lu-bu-ur

1) 6.198, 1

BENTE- - See Pente- -.

BETANA

^{1}be-ta-na

1) f. of Qarradu, grandfather of Šumiyanu; 16.206, 7

BEWA (by)

^{1}be-wa

1) f. of Yaduwa; Latakia, ℓ 6

BEYADALLA(?)

^{f}be(?)-ya-dal(?)-la

1) 16.191 A, 4

BEYANU

^{1}be-ya-nu

1) a witness; 15.37, 15

BIDAWA (bdy)

^{f}bi-da-wa

1) wife of Yarimanu; 8.145, 6, 13, 18, 19, 25

BIN- -

^{1}bin- -

1) 16.386, 2'

BIN- -

^{1}bi[n]^{il}- -

1) 16.257 A I, $\underline{1}$

BIN-ABDI-IRŠUNA

^{1}bin-abdi-ir(?)-šu-na

1) 15.09 A, 5

BIN-ABUYATI (abyt)

^{1}bin-a-bu-ya-ti

1) 15.09 A, 18

BIN-ADAŠUNA

^{1}bin(?)-a-da-šu-na

1) 15.42 I, 20

BIN-ADDAYA (ady)

^{1}bin$\underline{^{il}}_{2}$adda^{dá}-ya

1) 15.09 A, 4

BIN-ADDI

^{1}b[in]$\underline{^{il}}$addi

1) Latakii̭a, ℓ $\underline{12}$

BIN-ADRUTI

^{1}bin-ad-ru-ti

1) 15.09 B I, 19

BIN-AḪIYANA (aḫyn)

^{1}bin-a-ḫi-ya-na

1) 11.839, 17

BIN-ALKA[X]YANA

^{1}bin-al-ka-(?)-ya-na

1) 15.09 B II, 1

BIN-ANANIYA (anny)

^{1}bin-a-na-ni-ya

1) 16.257 IV, 16

BIN-ANAT (cf. il'nt)

^{1}bin$\overset{\text{I il}}{\underline{\qquad}}$êna-at

1) 11.839, 16

BIN-AQAYA

^{1}bin-a-qa-ya

1) 15.09 B I, 10

BIN-ARAḪIYA

^{1}bin-a-ra-[ḫ]i(?)-ya(?)

1) 15.09 A, $\underline{10}$

BIN-AŠTARMI (ištrmy)

^{1}bin-aš-tar-mi

1) 15.109, 29

BIN-AŠTE-ḪEYAWA

^{1}bin-aš-te-ḫé-ya-wa

1) 15.09 A, 22

BIN-AYAḪḪI (ayḫ)

^{1}bin-a-ya-aḫ-ḫi

1) Latakia, ℓ 24

BIN-BA'ALANA (b'ln)

^{1}bin^{il}__ba'ala]^{la}-na

1) charioteer of Bekani; 12.34, 15

BIN-BAL-IQBA

^{1}bin-ba-liq-b[á

1) 15.109, 13

BIN-DADEYA (ddy)

^{1}bin-da-de$_{4}$-ya

1) 15.42 II, 17'

BIN-DATEYA

^{1}bin-da-te-e[-y]a(?)

1) 16.257 A I, 9

BIN-DUDAYA (ddy)

^{1}bin-du-da-a-ya

1) 16.182, 6

BIN-ELLANA (iln)

^{1}bin-^{1}el-la-na

1) 11.839, 8

BIN-GAMALLA

^{1}bin-ga-ma-al-la

1) 16.257 II, 8

BIN-GARI

^{1}bin-ga-ri

1) 15.42 II, 16

BIN-GUŠI (gš)

^{1}bin^{il}gu-ši

1) 16.257 A I, 5

BIN-ḪARAṢINA (ḫrṣn)

^{1}bin-^{1}ḫa-ra-ṣi-na

1) 8.145, 11

BIN-ḪATIYA (ḫty)

^{1}bin-ḫa-ti-ya

1) 15.09 B I, 14

BIN-ḪATIYAMA

^{f}bin-ḫa-ti-ya-ma

1) 16.131, 15, 19, 21

BIN-ḪATTIYAMA

^{1}bin-ḫa-at-ti-ya-ma

1) 16.142, 5; 15.Y, 5

BIN-ḪIBAKU(?)-LI (cf. ḫbg)

^{1}bi]n-ḫi-ba-ku(?)-li

1) 15.42 I, 3

BIN-ḪINTYA

^{1}bin-ḫi-in-ti-ya

1) 15.09 B I, 13

BIN-ḪUDUP-ŠAR(R)I ([ẖ]dpṯr)

^{1}bin-ḫu-du-up-ša-ri

1) an official; 16.257 II, 10

BIN-ḪUTIYANA (ẖtyn)

^{1}bin[-ḫu(?)]-ti-ya-na

1) an official; 16.257 II, 42

BIN-IBI- -

^{1}bin-i-bi- -

1) 15.42 I, 2

BIN-ILI-IḪZI

^{1}bin-ili-iḫ-zi

1) 15.42 I, 16

BIN]-ILI-MARAKUB

^{1}. . . ili-ma-ra-kub

1) 15.42 I, 8

BIN-ILU (il)

^{1}bin-ilu

1) 15.Z, 6

2) 16.162, 4, 11

3) s. of Talmiyanu; 18.02, 18

BIN-KABUDIYA (kbdy)

^{1}bin-ka-bu-di-ya

1) 15.09 A, 15

BIN-KABULI (kbl)

^{1}bin-ka-bu-li

1) 15.126, 3

BIN-KAMAŠI

^{1}bin-ka-ma-ši

1) 15.09 A, 2

BIN-KARUNA

^{1}bin-ka-ru-na

1) 15.09 B II, 10

BIN-KINANA (knn)

^{1}bin-[k](i)-na-na

1) 15.09 B II, 8, 9

BIN-KINTARI

^{1}bin-ki-in-da-ri

1) 15.09 B I, 20

BIN-KURKIRIBI

^{1}bin-kur-ki-ri-bi

1) 15.09 A, 16

BIN-KURNIYA (krny)

^{1}bin-ku-u[r]-ni-y[a

1) 16.257 A I, 6

BIN-LABABI (lbu)

^{1}bin-la-ba-bi

1) 16.257 A I, 12

BIN-MIṢRIYA (mṣry)

^{1}bin-mi-iṣ-ri-ya

1) 15.42 II, 15′

BIN-NIDARAGI (ndrgd)

^{1}bin-ni-da-ra-gi

1) 16.257 A I, 11

BIN-NISMA- -

^{1}bin-ni-is-ma- -

1) a witness; 16.354, 8

BIN-NURANA (nrn)

^{1}bin-nu-ra-na

1) 15.09 A, 12

BIN-PA- -

^{1}bin-pa(?)- -

1) 16.255 B, 2′

BIN-PALAŠI

^{1}bin-pa-la-ši

1) 15.09 A, 11

BIN-PIDALAYA

^{1}bi] n-pí-da-la-ya

1) 15.09 B I, 22

BIN-PIDIYA (pdy)

^{1}bin-pí-di-ya

1) 15.09 B I, 15

BIN-PILSI (pls)

^{1}bin-pil-si

1) 15.09 B II, 3

BIN-PUDUḪIŠI

^{1}bin-pu-d[u]-ḫi-ši

1) 15.09 A, 8

BIN-QUṬUBIYA

^{f}bin-qu-ṭu-bi-ya

1) 11.839, 13

BIN-RAKUB-BA'AL

^{1}bin-ra-kub$^{\underline{il}}_{2}$ba'al

1) 15.09 B I, 16

BIN-ŠALSI

^{1}bin-[š]a-al-si

1) 15.126, 5

BIN-ŠANḪIAMNA

^{1}bin-ša-an-ḫi-am-n[a

1) 15.42 II, 12′

BIN-ŠAPŠI (špš)

^{1}bin$^{\underline{il}}$šapši^{ši}

1) 15.09 B I, 17

BIN-SIGINA (sgn)

^{1}bin-sí-g[i(?)-na(?)

1) 16.257 IV, 35

BIN-SURANA (srn)

^{1}bin-sú-ra-na

1) 15.09 A, 9

BIN-ŠUWÂ (swy)

^{1}bin-šu-wa-a

1) 16.157, 6

BIN-SUWAINTI

^{1}bi]n-sú-wa[-i]n-ti

1) 15.09 B I, 21

BIN-ŠUWARNI

^{1}bin-šu-wa-ar-ni

1) 15.09 B II, 11

BIN-ŠUZIYAWA (t̲dyy)

^{1}bin-šu-zi-ya-wa

1) 15.09 B II, 6

BIN-TAKIYANA

^{1}bin-ta-ki-ya-na

1) 15.42 II, 7

BIN-TUTURUNU

^{1}bin-tu-tu-ru-nu

1) 15.09 B II, 13

BIN-UKRUNA (ikrn)

^{1}bin-uk-ru-na

1) 16.248, 10

BIN-ULULIYA (ully)

^{1}bin-ú-lu-li-ya

1) 15.42 I, 17

BIN-UNUŠŠI

^{1}bin(?)] u(?)-nu-uš-ši

1) 16.257 A I, 15

BIN-UŠBARI

^{1}bin-uš$_{12}$(?)-ba-ri

1) 15.09 A, 3

BIN-UZIYAWA

^{1}bin-ú-zi-ya-wa

1) 15.42 II, 6'

BIN-WALAŠI

^{1}bin-wa-la-ši

1) 15.09 B II, 14

BIN-YAMḪANA

^{1}bin-ya-am-ḫa-na

1) 16.141, 6

BIN-YAPAI (yp')

^{1}bin-ya-pa-i

1) 15.42 I, 12

BIN-YARIMI (yrm)

^{1}bin-ya-ri-mì

1) 17.251, 21

BIN-YARTANA

^{1}bin-ya-ar-ta-na

1) 15.09 A, 13

BIN-YAŠPUTI (yṯpṭ)

^{1}bin-ya-aš-pu-ti

1) 16.257 A I, 13

BIN-YASUBA

^{1}bi]n-ya-sú-ba

1) 16.386, 2′

BIN-YATARI (ytr)

^{1}bin-ya-ta-ri

1) 15.42 I, 13

BIN-ZANNANTI (znan)

^{1}bin-za-an-na-an-ti

1) 15.42 III, 14′

BIN-ZUYA

^{1}bin-zu-ya

1) 15.42 II, 11

BIN-ZUZINA

^{1}bin-zu-zi-na

1) 15.42 I, 10

BIRIYAŠŠURA

^{1}bi-ri-ya-aš-šu-ra

1) s. of kg. (Hittite?); 16.314, 22

BIRUTANA

^{1}bîru-ta-na

1) f. of Ba'alanu(?); 16.257 II, 49

BIRZAŠ- -

^{1}bir$_{x}$-za-aš- -

1) f. of Ilimilku; 18.20, 15′

BÎT-BA'MATANA

^{1}bît-ba-a'-ma-ta-na

1) 16.257 II, 11

BÎT-LIMUNA

^{1}bît-li-i-mu-na

1) 16.257 II, 6

BULLULUWA

^{1}bu-ul-lu-lu-wa

1) 17.128, 2, 4, 7, 9, 13, 14

BULULU (pll)

^{1}bu-lu-lu

1) 17.129, 4

BULUYA (bly)

^{1}bu-lu-ya

1) f. of Irkabti; 16.145, 20

BUR-ABI

^{1}bu-ra-a[(?)-b]i(?)

1) 15.09 B I, 2

BURANA (brn)

^{1}bu-ra-na

1) f. of Abdiadati; 8.213, 13, 16

BURAQUNU

^{1}bu-ra-qu-nu

1) 15.09 B I, 9

BURQANU (brqn)

^{1}bur-qa-nu; ^{1}bur-qa-na

1) a scribe; 8.145, 32

2) s. of AN.- -; 11.856, 17

3) 15.81, 4, 6

4) a scribe; 17.251, 27

BURRUTINA

^{1}bur-ru-ti-na

1) 11.787, 8

BURZUMI- -

^{1}bur-zu-mi- -

1) f. of Abdi-antum; 8.145, 28

DADÂ

^{1}da-dá-a

1) f. of a mur'u; 16.257 IV, 27

DADI

^{1}da-di

1) f. of ^{f}Ananaya; 16.200,2

DADINI

^{1}da-dì-ni

1) f. of Taketešup; 16.257 III, 40

DALAPTUM

^{f}dá-la-ap-tum

1) sister of Niqmadu; 15.85, 6, 9, 20, 26, 29

DALILU (dll)

^{1}da-li-lu; ^{1}dá-li-li

1) f. of ^{f}Ahatmilku, bro. of Ilišalimu; 15.89, 6

2) 16.171, 3

3) f. of Abdimilku; 16.205, 7

DALIMUNU

^{1}da-li-[m]u-nu

1) 11.839, 1

DANANU (dnn)

^{1}da-na-nu; ^{1}da-na-na

1) s. of Iliyana; 8.213, 27

2) s. of [X X]; Latakia, ℓ 20

DINNIYA

^{1}din-ni-ya

1) f. of Abdimilku; 16.154, 4

DUKKUDA

^{1}duk-ku-da

1) f. of Munaḫimu; 16.257 Tr. II, 7

DUNUIPRI

^{1}du-nu-ib-ri

1) 15.132, 13, 17, 23, 25

DU-TEŠUP

^{1}DU$^{il}\underline{\quad}$tešup; ^{1}DU$^{il}\underline{\quad}_{2}$tešup

1) s. of Sid- -, a witness; 16.114, 9′

2) a kg; 16.146, 44

E- -

^{1}e- -

1) f. of Aziru(?); 16.257 III, 21

EA-ABI

$^{1\ il}$é-e-a-bi

1) s. of Šaiya; 16.133, $\underline{4}$, 8′, 11′, $\underline{15'}$

EA-GARZI

^{1}é-a-gar-zi

1) 16.205, 25

EA-MUŠNI

$^{1\ il}$é-a-muš-ni

1) 16.263, 4

EAŠ[A- -

l ^{il}é-a-š[a(?)

1) a witness; 15.180, 5

EBE

^{l}e-be

1) f. of Pilsu; 15.63, 9

EBENI

^{l}e-be-ni

1) 16.180, 8

EBINA'E

^{l}e-bi-na-a'-e; ^{l}e-bi-in-na-'e-e; ^{l}e-bi-na-'e

1) 15.77, 19

2) 17.78, 1

3) 17.292, 16

EBINUMI

^{f}e-bi-nu-mi

1) 6.345, 4

EḪEYANU (eǵyn)

^{l}e-ḫé-ya-nu; ^{l}e(?)-ḫi(?)-ya-nu

1) charioteer of Bekani; 12.34, 9

2) charioteer of Ma'rapa; 12.34, 28

3) an instructor; 16.257 III, 20

EḪLI-KUŠUḪ (KAR-KUŠUḪ)

^{l}eḫli^{il}kušuḫ

1) s. of Ana[n- -; 16.276, 5, 13, 17, 23

EḪLI-NIKKALU

^{f}eḫ-li-ni-ik-ka-lu; ^{f}[e]ḫ-li$\overset{il}{__}$ni-ik-ka-lu; ^{f}eḫli-ni-ik-ka-lu;

^{f}eḫli$\overset{il}{__}$ni-ik-ka-lu

1) d. of Hittite kg.; 17.226, $\underline{3}$, 6; 17.355, $\underline{2}$, 13, $\underline{15}$, 19

ELAMATYANU

^{l}e-la-ma-at-ya-nu

1) Latakia, ℓ 16

ELIYAWA (ilyy)

^{f}e-li-ya-wa

1) 8.208, 5, $\underline{11}$

ELLANA

^{l}el-la-na

1) from Bekani; 11.839, 8

ENKI- -

^{l}en-ki- -

1) a witness; 15.180, 7

ENKILI

^{l}en-ki-li

1) 16.134, 6, 15

ENKITE

^{l}en-ki-te

1) a governor; 11.856, 4

ENTA-ŠALU

^{l}en-ta-ša-lu; ^{l}en-ta-ša-li; ^{l}en-ta-šal

1) a witness; 15.37, 14

2) 16.138, 11

3) 16.240, 3'

4) governor of Biru; 16.244, 9, 12

ENTAŠURI

^{1}en-ta-šu-r[i(?)

1) 16.138, 24

ENUWA

^{f}e-nu-wa

1) 17.129, 16, 17

EPPIQI

^{1}ep-pí-qì

1) 17.393, 4

ERIYANA (eryn)

^{1}e-ri-ya-na

1) f. of Abdi-ilu; 16.257 III, 6

2) f. of Maššu; 16.257 III, 7

3) f. of Šammumanu; 16.257 III, 8

4) f. of Tuppiyana; 16.257 III, 9

EWENNINA

^{1}e-we-en-ni-na

1) bro. of ^{f}Šarmila; 16.250, 4

GABANU (cf. gby)

^{1}gáb-a-nu; ^{1}gáb-a-na

1) f. of Suranu; 16.257 IV, 19

2) 16.269, 6, 8, 13, 17, 24, 26

GABIRU (cf. gbrn)

^{1}ga-bi-ru

1) 15.42 II, 24′

GADYA (gdy)

^{1}ga-ad-ya

1) f. of Nuranu; 15.132, 19

GALANÂTITI

^{1}ga-la-na-a-ti-ti

1) 15.09 B II, 16

GALBEWA

^{1}gal-be-wa

1) s. of Yašme; 8.145, 29

2) s. of Abuš- -; 8.145, 31

GALLANA (gln)

^{1}gal-la-na

1) s. of Turuganu; 16.139, 7

2) s. of Šaphalanu; 16.147, 6

3) s. of Nazikana; Latakia; ℓ 4

4) f. of Manteni; Latakia; ℓ 28

GAMIR-ADDU (gmrd)

^{1}gi-mi-rad-du; ^{1}ga-mi-rad-dì

1) 16.148, 8′, 11′

GAMIR-ŠU (gmrš)

^{1}ga-mi-ir-šu

1) s. of Armuna, an UN.TU; 16.257 IV, 11

GILBEN

^{1}gil-be-en

1) 8.208, 3

GIMILLUM

^{1}gi-mi-lim

1) f. of Abdianati; 15.139, 7

GIMR-ADU (gmrd)

^{1}gi-im-ra-du

1) s. of Armuna, an UN.TU; 16.257 IV, 10

GINATANA

^{1}gi-na-ta(?)-na

1) 16.353, 4

GIR- -

^{1}gir- -

1) f. of Šubammu; 11.856, 15

GIRGIŠU (grgš)

^{1}gir-gi-šu; ^{1}gir-gi-ši

1) f. of Tadiya; 16.257 III, 33

2) s. of Tulaya(?), chief of Mešeda, a witness; 18.02, 14; 18.20, 12'

GIŠE (gš[ )

^{1}gi-še(?)

1) s. of Šumadu; 16,133, 6

2) s. of Šamukina; Latakia, ℓ 30

GUDARANA (gdrn)

^{1}gu-da-ra-na

1) 16.257 III, 31

2) f. of Aḫinergal, a muškên of an instructor; 16.257 III, 35

GULAL-ŠU

^{1}gu-lal-šu

1) 15.09 B I, 5

GUPANA (gpn)

^{1}gu-pa-na

1) 11.839, 18

GURBANU (grbn)

^{1}gu-ur-ba-na; ^{1}gur-bá-na

1) f. of Munaḫimu; 14.16, 27; 15.257 Tr. II, 5

GUWALI (gwl)

^{1}gu-wa-li(?)

1) 16.201, 12

GUZALI (gzl)

^{1}gú-u-za-li

1) 17.116, 35

ḪA- -

^{1}ḫa-a-(?)

1) 17.319, 30

ḪABIRI

^{1}ḫa-bi-ri

1) 17.232, 2

ḪAGBANU (ḥgbn)

^{1}ḫa-ag-ba-nu; ^{1}ḫa-ag-ba-na; ^{1}ḫa-ga-ba-na

1) 15.09 B II, 5

2) s. of Ilišala; 15.119, 5

3) f. of Abirpû and Šumanati; 15.139, 6, 10

4) f. of Yabnadu; 16.257 III, 34

5) 16.257 IV, 15

ḪALANA

^{1}ḫal-a(?)-na

1) f. of . . . s]anu; 16.257 III, 15

ḪALIYA- -

^{1}ḫa-li-ya- -

1) f. of Adduminu; 8.145, 30

ḪALIYANU (ḫlan)

^{1}ḫa-li-ya-na

1) 16.131, 20

ḪALLA-MANA

^{1}ḫal-la-ma-na

1) f. of Yaṣiranu; 15.92, 4; 16.255 A - E, 5

ḪAMUNI (ḫmn)

^{1}ḫa-m[u-]ni(?)- -

1) f. of [X X], a witness(?); 11.718, 4′

ḪANANNI (ḥnn)

^{1}ḫa-na-an-ni

1) 16.138, 7

ḪANANU (ḥnn)

^{1}ḫa-na-nu

1) 16.294, 1

ḪANYA (ḫnyn)

^{1}ḫa-an-ya

1) 16.208, 4′

ḪAR[X X]YA

^{f}ḪAR[x x]-ya

1) 15.173, 4′

ḪARAMI (ḥrm)

^{1}ḫa-ra-mì

1) 15.43, 4

ḪAR(A)QANU

^{1}ḫa-a[r(?)-qa-ni(?); ^{1}ḫa-ra-qa-na

1) f. of Nurinergal(?); 16.257 II, 5; 17.112, 17

ḪARUṢI-ENNI (ḫrṣn)

^{1}ḫa-ru-ṣí-en-ni

1) f. of Abdiil; Latakia̯ ℓ 11

2) f. of Uzzinu; Latakia̯, ℓ 22

ḪAŠA-MILI

^{1}ḫ]a-ša-mi-li

1) f. of Piḫaziti; 17.319, 2

ḪAŠTA-NURI

^{1}ḫa-aš-ta-nu-ri

1) 17.251, 4

ḪATTUḪU

^{1}ḫa-tu-ḫu; ^{1}ḫa-at-tu-ḫi; ^{1}ḫa-at-tu-ḫí

1) 17.28, 4, 9, 27

ḪATTUŠILI

^{1}ḫa-at-tu-ši-li; ^{1}ḫa-tù-ši-li; ^{1}ḫa-at-tù-ši-ilim^{lim}

1) kg. of the Hittites; 17.35, 3; 17.130, 2; 17.238, 2; 18.114, 3; 19.81, 2

ḪAWA-IL

^{1}ḫa-wa-il

1) 8.213, 32

ḪAYAMULI (ḫyml)

^{1}ḫa-ya-mu-li

1) f. of Šunailu; 17.244, 5

ḪAZIQATANU

^{1}ḫa-zi-qa-ta-na; ^{1}ḫa-zi-qá-ta-na

1) 16.134, 5, 9

ḪAZIYA

^{1}ḫa-zi-ya

1) f. of Ananitešup; 16.145, 21

ḪEḪEA

^{1}ḫé-ḫé-a

1) an Egyptian; 15.11, 8

ḪEPAT-ŠEḪURNI

^{f}ḫé-pat-še-ḫu-ur-ni

1) 15.146, 5

ḪEYAWA (cf. ḥy)

^{f}ḫé-ya-wa

1) wife of Abdu; 16.250, 21

ḪI- -

^{1}ḫi- -

1) 17.232, 19

ḪINAQANA (ḫnqn)

^{1}ḫi-na-qa-na

1) f. of Attenu; 17.319, 16

2) s. of Nayata; Latakia ℓ 1

ḪIŠMI-KUŠUḪ

^{1}ḫi-iš-mi^{il}kušuḫ

1) 15.33, 1

ḪIŠMIL(?)

^{1}ḫišmi^{mi}-il(?)

1) 17.232, 12

ḪIŠMI-ŠARRUMA

^{1}ḫi-iš-mi-šarru-ma; ^{1}iš-mi-šarru-ma

1) 17.35, 6, 11; 17.352, 4, 15, 20; 17.362, 2, 7; 17.367, 8, 11

ḪIŠMI-TENU

^{1}ḫi-iš-mi-te-nu

1) s. of Talmiyanu; 15.81, 9

ḪISMIYANU

^{1}ḫi-is-mi-ya-na

1) s. of Sasiyanu; 16.261, 8

ḪIYARANU(?) (ḫyrn)

^{1}ḫi(?)-ya-ra-nu

1) s. of Kiribuya; 16.257 A I, 20

ḪUDAŠI (ḫdṯ)

^{1}ḫu-da-ši; ^{1}ḫu-dá-ši

1) f. of Tamartenu; 14.16, 28

2) f. of . . . nu; 14.16, 23

3) 15.132, 5

ḪUDIYANA (ḥdyn/ḫdyn)

^{1}ḫu-di-ya-na

1) 11.787, 3

ḪUDUT-TENU

^{1}ḫu-du-ut-te-na

1) 15.X, 6′

ḪURAṢANA (ḫrṣn)

^{1}ḫu-ra-ṣa-na

1) 15.109, 13

2) 15.155, 13

ḪURGANA

^{1}ḫur-ga-na

1) 16.173, 10′

2) 16.189, 6

3) f. of a mur'u; 16.257 IV, 29

4) f. of a mur'u; 16.257 IV, 30

ḪUṢAMI(?)

^{1}ḫu-ṣa(?)-mi

1) f. of . . . nu; 16.257 III, 13, 14

ḪUṢÂNU (ḥṣn)

^{1}ḫu-ṣa-nu; ^{1}ḫu-ṣa-na; ^{1}ḫu-ṣa

1) f. of Yaṣiranu, a scribe; 15.138, 25; 16.153, 7; 16.206, 10; 16.239, 4; 16.285, 8′

2) f. of a mur'u; 16.257 IV, 24

ḪUTE-ŠANU (ḥdṯn)

^{1}ḫu-te-ša-nu

1) 16.257 A I, 17

ḪUTIYANA (ḫdyn)

^{1}ḫu-ti-ya-na

1) 16.182, 8, 11, 18

ḪUT-MUNU (ḫdmn)

^{1}ḫu-ut-mu-nu

1) s. of Agmeni; 16.257 Tr. II, 8

ḪUT-ŠAKNA

^{1}ḫu-ut-šak-na

1) f. of Nuriyanu; 6.345, 3

ḪUT-TENU

^{1}ḫu-ut-tenu; ^{1}ḫu-ut-te-na

1) s. of Aḫamaranu; 16.246, 4, 13, 18, 22

ḪUZILÂ

^{1}ḫu-zi-la-a

1) f. of Pilsu; 16.257 II, 48

I- -

^{f}i- -

1) 15.173, 5'

I- -

^{1}i- -

1) 16.155, 3

I[R XX R]ADU(?)

^{1}[r(?) xx r]a(?)-du

1) s. of Agaltadu, an instructor; 16.257 III, 4

IBIRANU

^{1}i-bi-ra-ni; ^{1}i-bi-ra-na

1) kg. of Ugarit, s. of Ammistamru, f. of Niqmadu; 15.14, 3; 15.113, 2′; 15.139, 2; 16.186, 11; 16.198 B, 2; 16.348, 5; 17.18, 6; 17.247, 2; 17.289, 2; 17.292, 2; 17.385, 2; 17.423, 2; 17.447, 1; 18.273, 3, 6

IDALIYA (idly)

^{1}i(?)-[d]a(?)-li-ya

1) 15.42, II, 13′

IDDARANU (idrn)

^{1}id-da-ra-na; ^{1}id-da-ra

1) 15.119, 7′, 12′

IDDAŠEḪI (cf. idṯn)

^{1}id-d[a(?)]-še-ḫi

1) f. of [X X]; 11.718, 8′

IGMAR-ADDU

^{1}ig-ma-ra^{il}addu; ^{1}ig-mar^{il}addu

1) 16.248, 4, 7

IḪI-MANU

^{1}i-ḫi-ma-nu

1) s. of Ast[a- -; 15.190, 4

IḪIYANU (iẖyn)

^{1}i-ḫi-ya-nu; ^{1}i-ḫi-ya-na

1) s. of Sinaranu; 15.90, 5, 10

2) s. of Pariyanu; 16.253, 4, 23′

ILA-AZKI

^{1}ila-az-k[i(?)

1) s. of Alirbiti(?); 15.109, 41

ILI- -

^{1}i-li- -

1) s. of . . . nirši, bro. of . . . ni; 15.182, 2

ILI-'ANAT

^{1}ili-'anat

1) f. of Sidqana; 11.839, 12

ILI-BELU (ilb'l)

^{1}ili-bêlu

1) f. of Ilimilku; 16.145, 4

ILI-MILKU (ilmlk)

^{1}ili-milku

1) s. of [X X]; 11.856, 12

2) s. of Ilibêlu; 16.145, 4

3) s. of Abdu; 16.250, 13

4) s. of ^{f}Allazu; 16.252, 5, 13, 20, 22

5) s. of Takšana, an official; 16.257 II, 3

6) s. of Ulunari, a priest; 16.257 III, 48

7) s. of Birzaš- -; 18.20, 15′

8) messenger from the kg. of Ugarit; 19.70, 8

ILIM-MADIN

^{1}ilim^{im}-ma-din

1) s. of Ka[x x]na; 15.109, 35

ILIM-MAṢIRI

^{l}ilim^{im}-ma-ṣí-ri

1) 16.136, 8

ILIM-MULIK (ilmlk)

^{l}ilim^{lim}-mu-lik

1) 17.288, 27

ILI-MUNU (ilmn)

^{l}ili-mu-na

1) 15.86, 8

2) 16.385, $\underline{8}$

ILI-NÂRU

^{l}ili-nâru

1) f. of ^{f}Ananiḫebi; 16.158, 3, 4

ILI-NERGAL

^{l}ili$\overset{il}{\underline{}}$nergal; ^{l}ili$\overset{il}{\underline{}}_{2}$nergal

1) s. of Sudumu; 16.344, 4, 9, 12

ILI-ŠALA

^{l}ì-lí-ša-la(?)

1) f. of Ḫagabanu; 15.119, 5

ILI-ŠALIM (ilšlm)

1) s. of Šukumanu; 16.281, 6

ILI-ŠALIMA (ilšlm)

^{l}ili-ša-li-ma

1) bro. of Dalilu, Aḫatmilku his niece; 15.89, 6

ILI-ŠAMŠU (cf. ilšpš)

^{l}ili$\overset{il}{\underline{}}$šamšu^{šu}

1) a šatammu; 8.213, 30

ILI-TEŠUP

^{l}ili-tešup; ^{l}ì-lí-te-šup$_{x}$; ^{l}ì-lí^{il}__tešup

1) 15.140, 13

2) 16.138, 28, 31, 33

3) s. of Urḫiyanu; 16.368, 9, $\underline{13}$

ILIYA (ily)

^{l}ili-ya

1) 15.180, 2

ILIYANU (ilyn)

^{l}ili-ya-nu; ^{l}ili-ya-na; ^{l}ili-ya-na-ma

1) f. of Dananu; 8.213, 27

2) s. of Sasiyanu; 15.86, 6, 9, 14, 15, 21

3) s. of Pušmanu; 15.145, 6

4) a judge; 16.156, 20

5) s. of Tulaya, a witness; 17.137, 7′

6) 17.319, $\underline{1}$

ILKUYA (cf. ilk)

^{l}il-ku-ya; ^{l}il-ku-wa

1) f. of Yašubilu; 15.92, 5, 9, 11, 18

ILLANA (ily)

^{l}il-la-a-na

1) 17.337, 4, 11, 15

ILPIYA (cf. alpy)

^{l}il-pí-ya

1) 15.42 I, 19

IL-ŠAR

^{1}ìl-šar

1) 6.198, 2

2) s. of Ziqarana; Latakia̭, ℓ 18

ILṢIYA (ilṣy)

^{1}il-ṣi-ya

1) f. of Agitešup; 16.356, 4, 6

IL-TAḪMU (ilṯḥm)

^{1}il-taḫ-mu; ^{1}ìl-taḫ-mu; ^{1}ìl-taḫ-mì

1) s. of . . . dana; 8.145, 27

2) a lieutenant; 11.839, 6

3) 15.33, 17

4) a scribe; 15.140, 26; 16.353, 34; 17.299, 2′

5) s. of Nagubadi; 16.257 Tr. II, 3

6) a mur'u; 16.257 IV, 22

7) s. of Kurrana(?), a minister of the kg.; 18.20, 11′

ILTAQNU

^{1}il-táq-nu; ìl-táq-ni

1) Latakia̭, ℓ 14

2) s. of Abdi-ìl; Latakia̭, ℓ 15

ILUWA (cf. ilwn)

^{1}i-lu-wa

1) 17.112, 5, 9, 13, 15

IM- -

^{il}im- -

1) 16.385, 10

IMBUNU

^{1}im-bu-nu

1) a merchant; 16.257 II, 13

IMTU- -

^{1}im-tu- -

1) kg. of Sidon; 11.723, 1

INA-PAN-ADDU

^{1}i[-na]-pa-na-ad-du

1) s. of Ki- -, an instructor; 16.257 III, 23

INBUNYANA(?)

^{1}i]n(?)-bu-un-ya-na

1) a merchant; 16.257 II, 21

INI-TEŠUP

^{1}i-ni$\overset{il}{__}$tešup; ^{1}i-ni$\overset{il}{__}$tešup^{up}

1) kg. of Carcḫemish, s. of Šaḫurunuwa; 17.59, 1; 17.68, 1; 17.108, 1; 17.110, 1; 17.128, 1; 17.129, 1; 17.145, 1; 17.146, 1, 45; 17.158, 1; 17.230, 1; 17.334, 22; 17.337, 1; 17.346, 1; 17.352, 1; 17.396, 1; 18.115, 1

INU'MI

^{f}i-nu-u'-mi

1) fiancée of Yarimmu; 16.141, 12

IPARTI

^{1}i-bar-ti

1) 16.157, 5

IPPANU

^{1}ip-pa(?)-na

1) 15.109, 18

IPRA-MUZI (ibrmd)

^{1}ib-ra-mu-zi; ^{1}ibrá-mu-zi; ^{1}ibri-mu-za

1) 15.70, 5, 9, 14

2) 16.150, 10

3) 16.189, 12, 16

4) 16.254 E, 1

5) 16.285, 2′, 3′

IPRI-ATAL

^{1}ibri-a-dal

1) 16.150, 6

IPRI-ŠARRU (ibrdr)

^{1}ibri-šarru

1) 16.204, 5

2) servant of the kg.; 16.247, 8, 12

IPŠALI

^{1}ip-ša-li; ^{1}ip(?)]ša-l[i

1) 15.42 II, 3′; 15.118, 8, 9, 14

IRIB-ILU

^{1}i-ri-ib[-ilu(?); ^{1}i-ri-bi-li; ^{1}i-ri-bi-la

1) 16.184, 11′, 14′

2) a râbiṣu; 16.190, 5, 9, 11

3) 16.279, 4

IRKABTI (cf. arkbt)

^{1}ir-kab-ti

1) s. of Buluya; 16.145, 20

IRRIGINA (irgn)

^{1}ir-ri-gi(?)-na

1) 17.319, 18

IRŠI- - (cf. iršy)

^{1}ir-ši- -

1) f. of Rabanu; 11.856, 14

IŠDUNA

^{1}iš-du-na

1) f. of Sudumu; 16.257 III, 10

IŠI-BA'AL (išb'l)

^{1}i-ši$^{il}_{\underline{\ \ }2}$ba'al

1) charioteer of Ari- -; 12.34, 25

IŠLAMANA

^{1}iš-la-ma-na

1) f. of Atteya; 16.257 III, 53

IŠMI- -

^{1}iš-mi- -

1) 16.284, 4

IŠMI-ŠARRI

^{1}iš-mi-šar-ri; ^{1}iš-mi-šarri

1) 16.131, 8, 10, 13, 17, 22

IŠPARTABI

^{1}iš-par-ta-bi

1) 16.145, 22

IŠTAR- -

$^{fil}{}_{2}$ištar- -

1) 16.346, 3

ITTANA

^{1}it-ta-na

1) f. of [X X]; 11.718, 7′

ITUR-ADDU

^{1}itur$^{\underline{il}}$addu

1) kg. of Mukíš; 17.340, 2

ITUR-LIM

^{1}itur$^{\underline{il}}$lim

1) kg. of [X X]; 17.394, 3

IWANA

^{1}i-wa-na

1) f. of Agit- -; 16.257 IV, 34

IYA- -

^{f}i-ya(?)- -

1) 16.61, 7

KABA- -

^{1}ka-ba- -

1) 16.257 II, 53

KABIT-NANA

^{1}ka$_{4}$-bit-na-na

1) 15.136, 4

KABITYANU

^{1}kabit-ya-nu; ^{1}kabit-ya-na

1) 15.122, 15, 22, 25, 26

KADUBU

^{1}ka-du-bu

1) a merchant; 16.257 II, 16

KAḪAYA

^{f}ka-ḫa-y[a

1) 16.354, 11

KALBIYA (klby)

^{1}kal-be-ya; ^{1}kál-be-ya; ^{1}kál-bi-ya

1) 15.09 B II, 12

2) s. of Kabitnana; 15.136, 4

3) s. of Adadâ; 16.139, 4, 11

4) f. of Arsuwanu; 16.242, 7

5) s. of Šaiya; 16.249, 6, 11, 30, 33

6) s. of Yakunnu, bro. of Yabluṭanu; 16.287, 4

KALBU (klb)

^{1}kál-bu; ^{1}kal-bi; ^{1}kál-bi

1) 16.143, 11, 12, 24; 16.239, 25, 26

KALḪEḪEYA(?)

^{1}kál(?)-ḫé-ḫé-ya

1) f. of Yanḫammu; 16.257 III, 5

KALLALA

^{1}kal-la-la

1) 16.155, 4

KAMALIBADU

^{1}ka-ma-li-ba-dì

1) f. of Takiyanu; 16.174, 5

KANNU (knn)

^{1}ka-an-nu

1) s. of Takitiwalwi; 18.20, 8′

KAPIZZI

^{1}ka-bi-iz-zi

1) f. of Abdịanti; 16.257 III, 39

KAR-KUŠUḪ See Eḫli-kušuḫ.

KARMUNU (krmn)

^{1}kar-mu-nu

1) charioteer of Šubbani; 12.34, 40

KARRANU (kran)

^{1}kar-ra-nu; ^{1}kar-ra

1) a scribe; 15.119, 20′; 16.207, 18; 16.284, 20

2) s. of Abištae, a ša naqî; 16.257 IV, 5

3) s. of Abirši, an UN.TU; 16.257 IV, 8

4) a sukkal of the kg. of Ugarit, a witness; 17.137, 6′

KARYANU (kryn)

^{1}kar-ya-nu

1) s. of Tešamanu; 15.81, 2

KAŠIYA

^{1}ka-ši-ya

1) f. of Quarradu, from Muru; 11.839, 22

KAWANA (kwn)

^{1}ka-wa-na

1) f. of Tešamanu; 16.257 III, 32

KAZI

^{1}ka-zi

1) f. of Nuranu; 16.287, 5

KAZZI

^{1}ka-az-zi

1) 15.145, 11

KI- -

^{1}ki- -

1) 16.255 D, 4'

KILA'E (kli)

^{1}ki-la-'e-e

1) 17.112, 2

2) a qardabbu of Ḫišiššiba; 19.70, 3

KILIYA

^{1}ki-li-ya

1) a priest of Ištar from Zinzaru; 18.02, 3, 11, 19

KILIYANU (klyn)

^{1}ki-li-ya-nu

1) s. of Agiyanu; 15.81, 1

KILP-IPRI (iwrkl)

^{1}ki-il-pí-ib-ri

1) a šatammu; 15.122, 17

KIRIBUYA (krb[ ])

^{1}ki-ri-bu-ya

1) f. of Ḫiyaranu(?); 16.257 A I, 20

KIRIRI (krr[)

^{1}ki-ri-ri

1) s. of Tabaninu(?), fr. of Úraa; 16.114, 4'

KIRRUNA

^{1}Ki-ir-ru-na

1) f. of . . . yanu; 14.16, 26

KIRYANU (kryn)

^{1}ki-ir-ya-na

1) f. of Abdiya; 16.295, 4

KIŠENA (kṯn)

^{1}ki-še-na

1) 16.131, 18, 24

KIŠU

^{1}ki-šu

1) 15.09 A, 21

KIYANNA (kyn)

^{1}ki-ya-an-na

1) s. of Ninna, a merchant of Ura; 18.20, 7'

KIZALLI

^{1}ki-za-al-li

1) 16.112, 9, 12

KIZANA

^{1}ki-za-na

1) 16.249, 27

KUA--

^{1}ku-a--

1) f. of Uliliya; 15.173, 1

KUBABA

^{f}ku-ba-ba

1) d. of Takan, wife of Arḫalbu, kg. of Ugarit; 16.144, 6

KUKULIYARI

^{1}ku-ku-li(?)-i(?)-ya-a-ri

1) 15.109, 27

KUMYA-ZITI (kmy)

^{1}ku-um-ya[-ziti

1) 18.20, 0, 4

KUNA-BELI

^{1}ku-na-bi-li

1) father-in-law of Abdiba'al; 16.136, 5

KUN-AMMU (kn'm)

^{1}ku-un-am-mu

1) s. of Niqala, a priest; 16.257 III, 42

KUNIYA (kny)

^{1}ku-ni-ya

1) f. of Akapšeni; 16.257 III, 43

KURANI

^{1}ku-ra-ni

1) 16.160, 4

KURBANA (krb[ ])

^{1}kur-ba-na

1) s. of Niltanu; 15.141, 4

KURKALLI

^{1}kur-kal-li; ^{1}kur-[k]al-li

1) envoy of the kg.; 15.77, 20; 17.292, 17

KURRANA

^{1}ku]r(?)-ra-na

1) f. of Iltaḫmu; 18.20, 11'

KURWANDANU

^{1}ku]r(?)-wa-an-da-nu

1) from Ma'qabu; 15.173, 3

KURWANU (krwn)

^{1}kur-wa-nu; ^{1}kur-wa-na

1) s. of Ba'alazki; 15.136, 7, 10, 15; 15.145, 14, 17; 15.167, 9, 14, 16

2) s. of [X X], an official; 16.257 A II, 2

3) an official; 16.257 II, 9

4) f. of Abdi-beltu; 16.257 IV, 6

KURWAYA (krw)

^{1}kur-wa-ya

1) s. of Naniraya; 16.257 IV, 4

KUŠAR-ABI (cf. kṯrmlk)

^{1}ku-šar-a-bi

1) s. of Šaiya; 16.242, 5

2) 16.371, 21

KUŠAŠU

^{1}ku-ša-šu

1) f. of [X X]; 16.354, 10

KUŠINU (kṯn)

^{1}ku-ši-nu

1) 15.09 B I, 7

KUTILANA (ktln)

^{1}ku(?)-ti-la-na

1) 16.257 Tr. II, 4

KUTTANA

^{1}ku-ut-ta-na

1) 14.16, 21

KUWARÊ

^{f}ku-wa-re-e

1) 16.254 E, 5', 8'

KUZAYA

^{1}ku-z[a-y]a

1) 16.150, 4

LABNU(?) (lbn)

^{1}l[a(?)-ab-nu; ^{1}l[a-a]b(?)-nu

1) s. of Šaduyanu; 16.257 A I, 14

2) s. of Nulgana, an instructor; 16.257 III, 12

LAEYÂ (liy)

^{f}la-e-ya-a

1) 16.261, 4, 21

LAIWA (liy)

^{1}la-i-wa

1) s. of Ammiyana; 8.213, 34

LAIYA (liy)

^{l}la-i-ya

1) s. of Namaliḫu; 16.140, 4, 9

2) s. of Natappi, an instructor; 16.257 III, 2

LAIYAWA

^{l}la-i-ya-wa

1) f. of Yatar-šumu; Latakia, ℓ 5

LALÎ

^{l}la-li-i

1) f. of Pilaza(?); 16.114, 2′

LATEḪU (ltḥ)

^{l}la-te-ḫu

1) 15.42 I, 22

LAT-KUR

^{l}la-at-KUR

1) a scribe of Tilišarrumu; 17.28, 28

LAYAWA

^{f}la(?)-ya-a(?)-wa

1) m. of ^{f}Batrabi and Šubammu; 16.156, 5

LILLI

^{l}li-il-li; ^{l}li-l[i

1) s. of Lulimmu; 17.244, 9, 13, 18, 21

LUKAYA(?) (lky)

^{l}lu-(?)-ka-ya

1) f. of Abiḫelu; 16.257 A II, 4

LULAINU (llwn)

^{1}lu-la-i-nu

1) s. of Sakidki, bro. of Aupšu; 8.279, 10′

LULIMMI

^{1}lu-lim-mì

1) f. of Lilli; 17.244, 9

LULLÂ

^{1}lu-ul-la

1) 16.133, 9′

LUWAN (lwn)

^{1}lu-wa-an

1) s. of Beliḫazi, bro. of Tešup; 18.02, 7, 10

MA'ḪAZA

^{1}ma-a'-ḫa-za

1) 10.046, 3

MAḪIZANA

^{1}ma-ḫi-za-na

1) f. of Maḫina; Latakia, ℓ 10

MAḪNINA

^{1}ma-aḫ-ni-na

1) s. of Maḫizana; Latakia, ℓ 10

MANITU

^{1}ma-ni-tu

1) 15.09 A, 14

MANTENI

^{1}ma-an-te-ni

1) s. of Gallana; Látaki̭a, ℓ 28

MARIMANA

^{1}ma-ri-ma-na

1) f. of Aḫamaranu; 16.257 III, 55

MARKABUDI

^{1}ma-ar-ka-bu-dì

1) 15.109, 20

MARYANU (mryn)

^{1}mar-ya-nu

1) 16.287, 2

MAŠANDA

^{1}ma-ša-an-da; ^{1}ma-ša-an-dá

1) a Hittite merchant(?); 17.346, 2, 3, 5, 19, 21, 23, 23, 24, 25, 27

2) 17.406 A, 5, 8; 17.406 B, 2

MAŠNA-PIYA

^{1}ma-aš-na-pí-ya

1) 17.391, 3

MAŠŠANA-URA

^{1}ma-ša-na-u-ra; ^{1}ma-aš-ša-na-u-ra

1) 17.248, 1, 6, 8

MAŠŠU (mšu)

^{1}ma-aš-šu-u; ^{1}ma-aš-šu-i; ^{1}ma-aš-ši-i

1) f. of Yaḫešar; 15.119, 4

2) s. of Aḫimilku; 15.120, 21

3) s. of Eriyanu, an instructor; 16.257 III, 7

4) a servant of the kg. of Ugarit; 17.108, 4, 10

MATAZU(?)

^{1}ma-(?)-at(?)-a-zu

1) s. of Tunuibri(?); 17.319, 27

MATRUNNA

^{f}ma-at-ru-un-na

1) d. of Apla-ḫanda; Syria X (1929) 308

MATTENA (mtn)

^{1}ma-at-te-na

1) f. of Pilsu; 16.257 II, 37

MAT-TEŠUP

^{1}ma-at$^{\underline{il}}{}_{2}$tešup

1) s. of Kutilanu; 16.257 Tr. II, 4

MI- -

^{1}mi- -

1) f. of Milkiyatanu; 11.856, 1

MILIŠ

^{1}mi-li-iš

1) a merchant; 16.257 II, 15

MILKÂ

^{f}mi-il-ka-a

1) wife of Yaṣiranu; 15.92, 16, 21

MILKAYA (mlky)

^{1f}mi-il-ka-ya

1) d. of Allazu; 16.252, 5

MILKI- -

^{1}mil-ki- -

1) a šatammu; 8.213, 29

MILKI-AHU

^{1}milki-ahu

1) f. of Siginu, grandfather of Sinaranu; 15.109, 5; 15.138, 4

MILKI-YATANU (mlkytn)

^{1}mil-ki-SUM

1) s. of Mi- -, a priest of Ba'al; 11.856, 1

MININU (mnn)

^{1}mi-ni-nu

1) a merchant; 17.316, 8'

MIRARI

^{1}mi-ra-ri

1) f. of [X X], a merchant; 16.257 II, 26

MIṢRA-MUWA

^{1}mi-iṣ-ra-mu-wa

1) s. of kg. of Carchemish(?); 17.423, 6

MITRA

^{1}mi-it-ra

1) f. of Šauškuwa; 17.319, 4

MU'ARIḪI

^{1}mu-'a-ri-ḫí

1) 15.11, 1

MULA-WALWI

^{1}mu-la-wa-al-wi

1) f. of Mutta; 18.20, 10'

MULUZI

^{1}mu-lu-zi

1) f. of Šadeyanu; 16.131, 4

MUNAḪIMU (mnḫm)

^{1}mu-na-ḫi-mu; ^{1}mu-na-ḫí-mu; ^{1}mu-na-ḫi-mì; ^{1}mu-na-ḫi-ma

1) charioteer of Bekani; 12.34, 3
2) charioteer of Bekani; 12.34, 17
3) 14.16, 20
4) s. of Gurpana; 14.16, 27
5) 15.109, 24
6) s. of Yarimmu, a scribe; 15.145, 22; 15.190, 8′; 16.172, 6; 16.201, 7′; 16.243, 24; 16.255 D, 13′; 16.255 H, 2; 16.386, 19′
7) 16.181, -1′
8) 16.249, 14
9) s. of Gurbanu; 16.257 Tr. II, 5
10) s. of Dukkuda; 16.257 Tr. II, 7
11) s. of NIM(?), a priest; 16.257 III, 47
12) 16.359 D, 1

MUNIYA (mny)

^{1}ḿ[u]-ni-ya

1) s. of Purkuda, a witness; 17.319, 19

MURANU (mrn)

^{1}mu-[r]a(?)-nu

1) 16.257 Tr. II, 2

MURŠILI

^{1}mur-ši-li; ^{1}mu-ur-ši-li; ^{1}mur-ši-ilim

1) a Hittite kg., s. of Šuppiluliuma; 17.35, 4; 17.62, 30′; 17.79, 51′; 17.237, 1, 10, 14; 17.335, 1; 17.338, 1; 17.382, 1, 10, 21, 60

MUṢRANA (mṣrn)

^{1}mu-uṣ-ra-na

1) 17.316, 1′, 5′

MUṢRIYA (mṣry)

^{1}mu-uṣ-ri-ya

1) 11.787, 5

MUT-BA'AL (mt.b'l)

^{1}mu-ut^{il}ba'al; ^{1}mu-ut$^{il}_{2}$ba'al^{al}

1) 16.155, 6

2) f. of Amaraddu; 17.112, 6

MUTTÂ

^{1}mu-ut-ta-a

1) s. of Mulawalwi, from Ura; 18.20, 10′

MUT-ZITI

^{1}mu-u[t-zi]ti

1) s. of Yaraziti, a high constable; 17.244, 2

NA'AMANU (n'mn)

^{1}na'amanu^{nu}

1) s. of Panilu, a witness; 16.129, 17

2) s. of Aḫaltarummi, an instructor; 16.257 III, 3

3) s. of Pulluri, an instructor; 16.257 III, 11

4) an instructor; 16.257 III, 19

5) s. of Armuna, a muškên of an UN.TU; 16.257 IV, 20

6) an official; 16.257 IV, 41

NA'AM-NERGAL

^{1}na'am^{il}nergal; ^{1}na'am$^{il}_{2}$nergal; ^{1}na'am$^{il}_{3}$nergal

1) s. of Abaya, a scribe; 15.131, 5'; 15.143, 14; 15.168, 20; 18.02, 17; 18.20, 16'

NABURUMI(?)

^{1}na-bu-ru-m[i

1) f. of . . . nu; 16.257 II, 51

NAGIRANA(?)

^{1}na-gi-r[a(?)-na

1) 16.257 II, 54

NAGUBBADÌ

^{1}na-gub-ba-dì

1) f. of Iltaḫmu; 16.257 Tr. II, 3

NAGUS-ḪANA (ngzḥn)

^{1}na-gu$_{5}$-us-ḫa-na

1) f. of Yabniilu; 15.85, 4

NAḪUYA

^{1}na-ḫu-ya

1) 15.108, 3, 7

NAMAKLIBI

^{1}na-ma-ak-li-bi

1) f. of Aburšanu; 16.257 III, 44

NAMALIḪI

^{1}na-ma-li-ḫi

1) f. of Laiya; 16.140, 4

NANÂ

^{1}na-na-a

1) 8.333, 6, 8, 14, 20, 22, 29

NANAŠ- -

^{1}na-na-aš- -

1) 17.252, 14

NANIRAYA (cf. nnr)

^{1}na-ni-ra-ya

1) f. of [X X]; 16.257 IV, 2

2) f. of Abimanu; 16.257 IV, 3

3) f. of Kurwaya; 16.257 IV, 4

NANUWATI

^{1}na-nu-wa-ti

1) 17.135, 7'

NAPAKKI

^{1}na-pa-ak-ki

1) f. of Yanḫammu; 16.348, 4

NA'PALI (nḥbl)

^{1}na-a'-pa-li

1) f. of Abdimilkuma; 16.283, 6

NAPATANA

^{1}na-pa-ta-na

1) 16.150, 7

NAQAM-ADU (nqmd)

^{1}na-qa-ma-du

1) 15.42 I, 9

NAṢI (nṣ)

^{1}na-ṣi

1) 11.787, 10

NATAPPI (ntp)

^{1}na-tap-pí

1) f. of Laiya; 16.257 III, 2

NAWARUDU (ṅwrḏ)

^{1}na-wa-ru-du

1) 16.257 Tr. II, 9

NAYATA

^{1}n[a(?)]-ya-ta

1) f. of Ḫinaqana; Latakia, ℓ 1

NAZIKANA

^{1}na-zi-ka-na; ^{1}na-zi-ga-na

1) f. of Gallana; Latakia, ℓ 4, 29

NAZIKUDI(?)

^{1}n]a(?)-zi(?)-ku-du(?)

1) 15.09 B I, 1

NEŠET (nṯt)

^{f}ne-e-še(?)-ti(?)

1) 12.33, 2

NEŠITA

^{f}ne(?)-ši-ta

1) 11.856, 3

NIḪEḪE(?)

^{1}ni-ḫe-ḫe(?)

1) 16.359 B, 2

NILTANA

^{1}ni-il-ta-na

1) f. of Kurbanu; 15.141, 5

NIM- -

^{1}nim- -

1) f. of Munaḫimu; 16.257 III, 47

2) f. of Til; Latakia, ℓ 2

NINNA

^{1}ni-in$_{4}$-na

1) f. of Kiyanna; 18.20, 7′

NIQALÂ

^{1}ni-qa-la-a

1) f. of Kunammu; 16.257 III, 42

NIQM-ADU (nqmd)

^{1}ni-iq-ma-an-du; ^{1}niq-mi^{il}__adu; ^{1}niq^{iq}-ma-an-du; ^{1}niq-ma-an-di; ^{1}ni-iq-ma-an-di; ^{1}niq^{iq}-ma-an-da; ^{1}ni-iq-ma-an-da

1) s. of Ammistamru, kg. of Ugarit, f. of Niqmepa; 15.85, 2, 24; 15.89, 2; 15.90, 2; 15.92, 2; 15.109, 0; 15.120, 3; 15.Z, 2, 14; 16.133, 2; 16.140, 2, 20; 16.141, 2; 16.150, 2, 17; 16.156, 2; 16.166, 2; 16.167, 2; 16.174, 2; 16.190, 2, 10; 16.200, 6; 16.206, 2; 16.207, 16; 16.248, 2; 16.249, 2; 16.251, 2; 16.260, 12; 16.263, 2; 16.277, 11; 16.285, 2; 17.237, 4, 7

2) s. of Ibiranu; 16.198 B, 2

3) no filiation listed; 15.146, 2; 16.158, 2; 16.275, 2; 16.368, 2; 17.62, 28′; 17.132, 2, 5, 10, 14, 19, 28, 32, 35; 17.227, 5, 8,

12, 15, 18, 40, 41, 43; 17.334, 2, 6, 9, 14, 16; 17.340, 7, 9, 15, 21, 22, 28, 9′, 11′, 15′; 18.20, 6, 3′; 19.68, 2, 9, 14

4) **kg. of another city**; 17.315, 2

NIQM-EPA

^{1}**níq-me-pa**; ^{1}**níq-me-e-pa**; ^{1}**níq-me-pá**; ^{1}**níq-ma-pa-a**; ^{1}**niq-me-pa-a**; ^{1}**niq-mu-pa**

1) **kg. of Ugarit, s. of Niqmadu, f. of Ammistamru**; 8.098, 2; 15.70, 2, 19; 15.86, 3; 15.88, 2; 15.100, 2; 15.109, 0, 1, 50; 15.114, 2; 15.118, 2, 15; 15.119, 2, 1′, 13′, 18′; 15.122, 2, 28; 15.123, 2, 20; 15.126, 2, 13; 15.127, 2; 15.132, 2, 21, 27; 15.136, 2, 20; 15.137, 2; 15.138, 2; 15.140, 2, 24; 15.141, 2; 15.143, 12; 15.145, 2, 20; 15.147, 2, 18; 15.155, 2; 16.167, 1; 15.168, 2, 18; 15.190, 3; 15.Y, 2; 16.86, 2, 2′; 16.131, 2, 28; 16.132, 2; 16.134, 2, 16; 16.135, 2, 18; 16.136, 2; 16.137, 2; 16.138, 2, 37; 16.139, 3, 16; 16.143, 2; 16.153, 2; 16.154, 2, 31; 16.157, 2; 16.162, 2, 22; 16.170, 12′; 16.171, 2; 16.178, 2, 19; 16.182, 13; 16.188, 8′; 16.189, 2, 19; 16.201, 2, 5′; 16.202, 2, 12; 16.204, 2, 13′; 16.205, 3; 16.206, 2; 16.207, 16; 16.238, 2; 16.242, 2, 20; 16.243, 2, 22; 16.244, 2; 16.245, 2; 16.246, 2, 24; 16.249, 2, 9; 16.250, 2; 16.251, 2; 16.253, 2; 16.256, 2, 19; 16.260, 2, 12; 16.261, 2, 27; 16.267, 2, 15; 16.281, 3; 16.282, 2; 16.285, 2; 16.343, 2, 20; 16.348, 2; 16.353, 2, 32; 16.363, 2; 16.383, 2; 16.386, 2, 18′; 16.413, 3′; 16.415, 1; 17.79, 3, 7, 18, 19, 23, 25, 30, 35, 36, 39, 45′, 47′, 49′; 17.82, 5, 19; 17.130, 3; 17.228, 4, 18, 24, 27, 30, 37; 17.237, 6, 9, 15, 6′; 17.315, 1; 17.318, 13, 20, 27, 30; 17.335, 6, 10, 26, 27; 17.338,

2, 7′, 10′; 17.344, 4′; 17.353, 1, 3, 5, 22; 17.357, 10′; 17.368, 6; 17.372 A, 4, 3′, 8′; 17.382, 7, 21; 17.407, 3; 18.06, 2, 18; 19.68, 7

NIR-ABIYA

^{1}ni-(?)-ra-bi-ya

1) 18.04, 6

NU[X X]NI(?)

^{1}nu[xx-n]i(?)

1) f. of [X X]; 11.718, 11′

NULGANA

^{1}nu-ul-ga-na

1) f. of Labnu(?); 16.257 III, 12

NUMAQI (nmq)

^{1}nu-ma-qi

1) f. of . . . LU]GAL; 16.257 III, 16

NUMENU

^{1}nu-me-nu

1) an interpreter; 17.251, 23

NÛR-ANA

^{1}nùr$\underline{\quad}^{il}$a-na

1) f. of Yarišunu; 8.213, 26

NURANU (nrn)

^{1}nu-ra-nu; ^{1}nu-ra-na

1) f. of . . . ištar; 8.207, 9′

2) 15.42 I, 23

3) s. of Gadya; 15.132, 19

4) 16.137, 10

5) s. of Kazi; 16.287, 5

6) s. of Sarwandu; 16.371, 4

7) s. of ^{f}Pilaya, a witness; 17.251, 25

NURI- -

^{1}nu-ri- -

1) f. of Zakiru; 16.354, 2

NURI-NERGAL

^{1}nûri(?)^{il}nergal

1) 16.151, 5

2) s. of Umminana; 16.186, 8

3) s. of Ḫar(a)qanu; 16.257 II, 5; 17.112, 17

NURIŠTI

^{1}nu-ri-iš-ti

1) 15.89, 12

NURIYANU (nryn)

^{1}nu-ri-ya-nu; ^{1}nu-ri-ya-na; ^{1}nu-ri-ya

1) s. of Ḫutšakna; 6.345, 2

2) s. of Yanḫanu; 16.129, 3, 6, 8, 11, 12, 14

3) this is evidently the same person as number 4, though the tablets do not specifically identify him as such; 16.140, 4, 7, 11, 16, 21; 16.150, 18, 21; 16.248, 8, 13, 17; 16.275, 8, 12; 16.277, 4, 5, 14, 17

4) s. of Ammistamru, bro. of Niqmadu; 16.166, 7, 18; 16.263, 7, 8, 18, 19, 22

PA'AḪI

^{1}pa-a-ḫi

1) an Egyptian; 16.136, 9, 11

PABEYA (pbyn)

^{1}pa-be-ya

1) 16.275, 5

PADIYA (pdy)

^{1}pa-di-ya; ^{1}pa-dì-ya

1) s. of Abištae; 11.787, 2
2) f. of Abimanu; 16.257 IV, 14
3) kg. of Siyannu; 18.01, 14

PAG- -

^{1}pa-ag- -

1) s. of . . . yànu; 16.171, 5

PAGRUNA

^{1}pa-ag-ru-na

1) f. of Abdi-bêltu; 16.257 II, 39, 40

PAN-ILU

^{1}pân-ilu

1) f. of Na'amanu, a witness; 16.129, 17

PANIYANU

^{1}pa-ni-ya-nu

1) 15.42 I, 18

PANUMENA (pnmn)

^{1}p]a(?)-nu-me-na

1) 6.198, 7, 21

PAPANA (ppn)

^{1}pa-pa-na

1) charioteer of Mulukki; 12.34, 34

PAPAYA

^{1}pa-pa-ya

1) 16.254 C, 14, 19

PAP-KUŠUḪ

^{1}PAP^{il}kušuḫ (Nougayrol read this as: PAP^{il}SIN, PRU IV, p. 252.)

1) 17.232, 16

PAP-ŠARRUMA (ppšr)

^{1}PAP^{il}šarru-ma

1) 17.423, 7

PARIYANU(?)

^{1}pa-ri-[ya(?)-n]a

1) f. of Iḫiyanu; 16.253, 4

PART-UḪLI

^{1}pa-ar-tu-ḫu-li; ^{1}pár-tu-uḫ-li

1) 15.86, 13, 20

PAZIRA

^{1}pa-zi(!)-ra

1) 16.150, 5

PENTE-ŠINA

^{1}pente-šina

1) kg. of Amurru, f. of Šauškamuwa; 16.270, 2; 17.82, 8, 14; 17.159, 4, 9, 13, 44; 17.228, 2, 17, 21, 33, 35, 43; 17.286, 9, 12; 17.318, 12, 18, 33; 17.372 A, 2, 11´; 17.396, 5, 10, 13; 17.406 A, 3, 11; 18.06, 11, 16

PENTEYA

^{1}pente-ya

1) a seer, a witness; 17.231, 17

PENTEYANU

^{1}pente-ya-na

1) f. of Šapšiyanu; 18.02, 4

PI- -

^{f}pí-i- -

1) 15.150, 6′, 10′

PIDDA (pdu)

^{f}pi-id-[da

1) 17.348, 4′

PIḪA-WALWI

^{1}pí-ḫa-wa-al-ú-i; ^{1}pí-ḫa-walwi(?)

1) 17.108, 4, 6

2) s. of the kg. (Hittite); 17.247, 1

PIḪA-ZITI

^{1}pí-ḫa-zi-ti; ^{1}pí-ḫa-ziti

1) an official of the kg. of Carchemish; 17.248, 15

2) s. of Ḫasamili, a merchant of Ura; 17.319, 2, 13, 32

PILARIYA

^{1}pí-la-ri-ya

1) 17.251, 19

PILAYA

^{f}pí-la-ya

1) m. of Nuranu; 17.251, 25

PILLAZA (plzn)

^{1}pil-la-za; ^{1}pi-l[a-z]a

1) a witness; 16.114, 1′

2) the grand squire of the kg. of Carchemish; 16.180, 2

PILSIYA (plsy)

^{1}píl-śi-ya

1) 11.839, 2

PILSU (pls)

^{1}píl-sú; ^{1}pí-il-sú; ^{1}pil-sí; píl-sí

1) s. of Ebe; 15.63, 9, 14

2) s. of Aḫimilku, bro. of Abdimilku; 16.154, 18

3) s. of Mattenu, an official; 16.257 II, 37

4) s. of Ḫuzilaa, a soldier; 16.257 II, 48

5) f. of Zukriyana; Latakia, ℓ 26

PIRAE (pri)

^{1}pí-ra-e

1) 17.337, 3, 10, 14⌈

PISUNI (pzny)

^{1}pí-sú-ni

1) f. of Yanḫammu; 16.257 III, 41

PIZIBILI

^{1f}pí-zi-bi-l[i

1) 15.42 I, 14

PI-ṢIDQI

^{f}pí-zi-id-ki

1) queen of Ugarit; 15.86, 4; 16.277, 2

PIZIPLI

^{f}pí-zi-ip-li

1) wife of Uwašur; 16.263, 14, 15

PUḪU

^{1}pu-ḫu

1) Latakia, ℓ 23

PULLURI

^{1}pu-ul-lu-ri

1) f. of Na'amanu; 16.257 III, 11

PULUZINU (plzn)

^{1}pu-lu-zi-nu; ^{1}pu-lu-zi-na

1) 15.37, 3, 9

PURI-TEŠUP

^{1}pu-ri$^{\underline{il}}$tešup

1) 17.110, 2, 4, 9, 12, 13

PURKUDA

^{1}pur-ku-da

1) f. of Muniya; 17.319, 19

PU(R)RANU

^{1}pur-ra-nu; ^{1}pur-ra-na; ^{1}pu-ra-n[a

1) 16.257 A I, 4

2) 16.385,12

3) f. of Ammiyanu; 18.02, 15

PURSANU (prsn)

^{1}pur-sà-nu

1) charioteer of Ma'rapa; 12.34, 27

PURŠI- - (prṯ)

^{1}pur-š[i(?)- -

1) 17.369 B, 11

PUŠKU

^{1}pu-u-uš-ku; ^{1}pu-u]š-ku-ma

1) a merchant of the queen of Ugarit; 17.314, 3, 6, 26; 17.449, 3

PUŠMANA

^{1}pu-uš-ma-na

1) f. of Iliyanu; 15.145, 7

PUTALU

^{1}pu-ta-lu

1) s. of Aḫlati; 16.257 Tr. II, 6

PUTANA

^{1}pu-ut-na-na

1) 16.137, 6, 8

QADIDU

^{1}qá-dì-du

1) 17.299, 2, 4, 8

QANZI (qnž)

^{1}qa-na-zi

1) f. of Yakunilu; 17.319, 20

QARDANA (cf. qrdy)

^{1}qá-[a]r-da-na

1) f. of a mur'u; 16.257 IV, 23

QARRADU (cf. qrdy)

$^{1\ il}$qarradu; ^{1}qa-ra-dì

1) s. of Kašiya; 11.839, 21

2) s. of Talmiyanu; 16.145, 5, 10

3) s. of Betanu, f. of Šumiyanu; 16.206, 6

QATUNA (qṭn)

^{1}qà-tu-na

1) 15.168, 4

QIRIBBELU

^{f}qí-ri-bi-lu; ^{f}qì-ri-bi-li; ^{f}qí-ri-im-be-li

1) 15.168, 7, 8, 15

QUTANA (qṯn)

^{1}qu-ta-n[a(?)

1) f. of . . . m]u; 16.257 II, 55

RA- -

^{1}ra- -

1) a witness; 16.354, 5

RABANA

^{1}rab-a-nu; ^{1}ra-ba-na

1) s. of Irši- -; 11.856, 14

2) s. of Šumeyana, a scribe; Vocabulary 1, colophon; Vocabulary 10, colophon, 1

RABBANA(?)

^{1}ra(?)-a]b(?)-ba-na

1) f. of Yabluṭanu; 16.257 III, 57

RABBUNA

^{1}rab(!)-bu-na

1) 8.207, 10′

RAGANA

^{1}ra-ga-na

1) f. of Addu-liwa; Latakia, ℓ 27

RAPANA (rpan)

^{1}rap-a-na

1) 16.363, 10′

REṢI

^{1}r[e]-ṣí(?)

1) 16.116, 3

RIQDAYA(?) (rqdy)

^{1}r]íq-da-ya

1) f. of Agit- -; 16.257 IV, 36

RIṢANA (rṣn)

^{1}ri-ṣa-na

1) f. of . . . yanu; 16.257 IV, 31

RIŠPAYA (ršpy)

^{1}ri-iš-pa-ya

1) 15.63, 11, 12, 18, 19

RUAM- -

^{1}ru-a[m- -

1) f. of Ḫagbanu; 16.257 IV, 15

SADUYANU(?) (sdy)

^{1}sà-d[u-y]a(?)-na

1) f. of [X X]; 11.718, 10

SAḪTEYA

^{1}sà-aḫ-te-ya

1) 16.136, 6

SAKIDKI

^{1}sa-k[i-i]d-ki

1) 8.279, 11′

SAKINI (skn)

^{1}sa-kì-ni

1) 15.41, 4

SAKUKUNA(?)

^{1}sà-ku-ku(?)-na

1) f. of Urgananu; 16.269, 3

SALABANA

^{1}sà-la-ba-na

1) 8.207, 6′

SALLÂ

^{1}sà-al-la-a

1) 16.204, 16

SALUKKI

^{1}sà-lu-uk-ki

1) 11.787, 4

SAMUMI

^{1}sa-mu-mi

1) 16.166, 15

SANḪARANA

^{1}sa-an-ḫa-ra-na

1) 16.166, 14

SARWANDI (srwd)

^{1}sà-ar-wa-an-di

1) f. of Nuranu; 16.371, 4

SASIYA (ss)

^{1}sà-sí-ya

1) 17.335, 45

SASIYANA

^{1}sà-sí-ya-na

1) f. of Iliyanu; 15.86, 6

2) 16.132, 25

3) f. of Abdiiršappa; 16.145, 13

4) 16.157, 4

5) f. of Yablunu, Ḫismiyanu, Uzzinu, and Šubammu; 16.261, 11

6) 16.279, 4

SASSAT

^{1}sà-as-sà-at

1) a tax collector; 17.232, 15

SIGILDANA (sgld)

^{1}sí-gil-da-na; ^{1}sí-gil-da

1) 16.138, 16

2) 16.201, 4, 6

SIGINU (sgn)

^{1}sí-gi; ^{1}sí-gi-na

1) s. of Milkiaḫu, a merchant; 15.109, 4, 19, 25, 36, 51; 15.138, 4, 5; 16.206, 14; 16.238, 5; 16.285, 7'

SILABANI

^{1}sí-la-ba-ni

1) 15.63, 2

SILANA (sln)

^{1}sí-il-a(?)[-na(?)

1) f. of Abdiba'al; 15.138, 23

SINARANU (snrn)

^{1}sí-na-ra-nu; ^{1}sí-na-ra-na; ^{1}sí-in-na-ra-ma; ^{1}sí-na-ra

1) f. of Iḫiyanu; 15.90, 5

2) s. of Siginu, a merchant, grandson of Milkyaḫu; 15.109, 5, 11, 12, 14, 16, 19, 20, 21, 22, 23, 25, 25, 30, 31, 33, 36, 37, 39, 39, 42, 42, 45, 46, 47, 51; 15.138, 9, 14, 16; 16.206, 13; 16.238, 4, 16; 16.285, 7'

3) 16.150, 13

4) 16.247, 5

5) f. of Ar(i)tešup; 16.257 III, 45

SINARU

^{1}sí-na-ru; ^{1}si-na-ri; ^{1}sí-na-a-r[i

1) 15.09 B II, 7

2) f. of Yapašarru; 16.246, 7

3) 16.354, 3

SUBIRI

^{1}sú(?)-bi(?)-ri

1) f.(?) of Tišeya; 16.114, 2

SUDUMU

^{1}sú-du-mu; ^{1}sú-dú-mi

1) s. of Išduna, an instructor; 16.257 III, 10

2) f. of Ilinergal; 16.344, 4

SUKALLU

^{1amil}sukallu

1) a scribe and f. of a scribe; 8.098, 4; 8.207, 11′; 15.113, 3; 16.148, 15′; 16.186, 13

SUPPU

^{1}sú-up-pí; ^{1}sú-up-pa

1) 17.244, 10, 14, 19

SURANU (srn)

^{1}sú-ra-nu

1) 15.42 II, 26′

2) s. of Gab'ana, a muškên of an UN.TU; 16.257 IV, 19

SURIYANA

^{1}sú-ri-y[a-na

1) f. of [X X]; 16.257 II, 52

SUWANA (swn)

^{1}sú-wa-na

1) 17.252, 20

SUWASUW[A (cf. sw)

^{1}sú-wa-sú-w[a

1) 17.252, 13

ṢALMEKI

^{1}ṣa-al-me-ki

1) 16.160, 9, 12

ṢARIRI

^{1}ṣa-ri-ri

1) 15.Z, 4

ṢIDQANU (ṣdqn)

^{1}ṣí-id-qa-nu; ^{1}ṣi-id-qa-na

1) 11.839, 10, 15

2) s. of Ênat; 11.839, 11

3) 15.42 II, 22′

ŠA- -

^{1}ša- -

1) f. of . . . ya; 16.257 III, 29

2) f. of Ananizarru; 16.257 IV, 18

ŠABARANA (t̲brn)

^{1}ša-ba-ra-na

1) f. of Yaqubyanu; 16.257 III, 51

ŠADAYA (t̲dy)

^{f}ša-dá-ya

1) 15.42 I, 15

ŠADDU- -

^{1}ša(?)-ad-du- -

1) 16.181, 11

ŠADEYANU (šdyn)

^{1}šadê-ya-nu; ^{1}ša-de$_{4}$-ya-nu; $^{1}_{2}$šadê-ya-na

1) s. of Muluzi; 16.131, 4

2) 16.137, 4, 7

ŠADINU(šdn?)

^{1}ša-di-nu

1) 15.42 I, 11

ŠADUYA (ṯdy)

^{1}ša-du-ya; ^{1}ša-dú-ya; ^{1}ša-a-dú-ya; ^{1}šadû^{du}-ya

1) 15.91, 6, 9

2) 16.383, 5, 6, 11

ŠADUYANU (šdyn)

^{1}šadû-ya-nu; ^{1}šadû-ya-na; ^{1}ša-dú-ya-na; $^{1}_{2}$šadû(?)-ya(?)-na

1) 15.85, 3

2) 16.175, 4

3) 16.181, 7

4) f. of Labnu(?); 16.257 I, 14

5) s. of Yanḫammu, a witness; 16.359 A, 5; 16.359 D, 3'

ŠAGGAPURU

^{1}šag-ga-pu-r[u

1) 17.251, 18

ŠAḪURUNUWA

^{1}ša-ḫu-ru-nu-wa; ^{1}šu-ḫu-ru-nu-wa

1) f. of Initešup, kg. of Carchemish, s. of Šarrukušuḫ; 17.68, 2; 17.108, 2; 17.146, 2, 46; 17.352, 2; 17.396, 2

ŠAIYA (ṯ'y)

^{1}ša-i-ya

1) f. of Eâbi; 16.133, 4

2) f. of Kušarabi; 16.242, 5

3) f. of Kalbeya; 16.249, 4, 5, 7

ŠAKI̭ANU (abškn)

^{1}ša-ki̭-a-nu

1) 17.337, 3, 10, 14

ŠALANA (t̲'l)

^{1}ša-a-la-na

1) f. of Aḫimunu; 16.257 III, 54

ŠALMIYA (šlmy)

^{1}ša-al-mi-ya

1) bro. of Kukuliyari; 15.109, 27

ŠAMAŠ-ŠARRU

$^{1\ il}$šamaš-šarru

1) charioteer of Bekani; 12.34, 16
2) charioteer of Ma'rapa; 12.34, 29
3) a scribe, a witness; 15.88, 12; 15.Y, 18; 16.133, 18'; 16.142, 16; 16.143, 30; 16.147, 19; 16.156, 22; 16.157, 29; 16.191 A, 7; 16.208, 6'; 16.245, 13; 16.250, 25; 16.251, 16; 16.254 D, 13; 16.263, 26
4) f. of a priest; 16.114, 14'

ŠAMRANA (t̲mrn)

^{1}ša-am-ra-na

1) f. of Yatarnergal; 16.257 III, 49

ŠAMŠU-ŠUMUNA

$^{1\ il}$šamšu-šumu-na

1) s. of . . . -wa; Lataki̭a, ℓ 21

ŠAMU-ADDU (šmb'l)

^{1}ša-mu^{il}addu; ^{1}šamu$^{il}_{2}$addu

1) 18.02, 16; 18.20, 14′

ŠAMUKUNU

^{1}ša-mu-ku-nu

1) 15.42 II, 10′

ŠAMU-MANU (šmmn)

^{1}ša-mu-ma-ni; ^{1}ša-mu-ma-na

1) s. of Talabu; 16.178, 3; 16.256, 8, 14, 16

2) s. of Eriyana, an instructor; 16.257 III, 8

ŠANANTI

^{f}ša-na-an-ti

1) 16.245, 3′, 7′, 9′

ŠANGU

$^{1\ il}$šangû(?)

1) s. of Šamaššarru; 16.114, 14′

ŠAPḪALANA (ṯpḫln)

^{1}š[a]p-ḫa-la-na

1) f. of Gallanu; 16.147, 6

ŠA-PI-ILU

^{1}ša-pí-ilu; ^{1}ša-pí-ilim^{lim}

1) 11.787, 7

2) kg. of Siyannu; 17.341, 21, 23, 24, 27, 32, 33

ŠAPŠIYANU (špšyn)

$^{1\ il}$šapši-ya-nu; $^{1\ il}$šapši-ya-na

1) s. of Entašuri; 16.138, 24

2) s. of Attanabi, a witness; 17.251, 24

3) s. of Benteyanu; 18.02, 4, 8

ŠARMILA (ṯrml)

^{f}šar-mi-la

1) sister of Ewenninu; 16.250, 5

ŠARRAKANU (ṯrk)

^{1}šar-ra-ka-nu; ^{1}šar-ra-ka-na

1) 15.139, 4, 14, 17

ŠARRIYAŠ

^{1}šar-ri-ya-aš

1) chief of the Porte-bassins; 17.314, 23

ŠARRU-KUŠUḪ

^{1}šarru-^{il}kušuḫ

1) kg. of Carchemish, f. of Šaḫurunuwa; 17.68, 3; 17.108, 3;
17.146, 3, 46; 17.352, 3; 17.396, 3

ŠARUPŠI

^{1}ša-ru-up-ši

1) f. of Yatarmu; 15.Z, 3

ŠARUWANA

^{1}ša-ru-wa-na

1) f. of Abdinikal; 16.257 III, 36

ŠAŠANA (cf. ṯṯy)

^{1}ša-ša-na

1) f. of Artenu; 16.257 III, 52

ŠATANA(?) (štn)

^{1}ša-ta(?)-na

1) f. of Abdiyaraḫ; 16.257 III, 58

ŠATEWA (šty)

^{l}ša-te-wa

1) f. of Ababenu; 8.213, 33

ŠATIYA (šty)

^{l}ša-ti-ya(?)

1) f. of [X X]; 15.173, 2′

ŠATRANU (ṯtrn)

^{il}šatrana^{m}(?)

1) 16.157, 5

ŠAUŠGA-MUWA

${}^{l\,il}$šaušga-mu-wa

1) s. of Pentešina, kg. of Amurru; 16.270, 1, 28, 35, 40; 17.82, 8, 14; 17.228, 2, 16, 20, 33, 35, 42; 17.318, 18, 33; 17.348, 1; 17.372 A, 1, 5′, 11′, 13′; 17.450 A, 4; 17.459, 2; 18.06, 1, 10, 16, 23

ŠAUŠKUWA

^{l}ša-uš-ku-ù(?)-wa

1) a merchant of Ura, f. of Mitra; 17.319, 4, 15

ŠAWITTENU

^{l}ša-wi-it-te-nu; ^{l}ša-it-te-na; ^{l}ša-i-it-tena; ^{l}ša-wi-it-te-na

1) husband of ^{f}Šayaa, a governor; 16.207, 6, 11, 15; 16.251, 9, 10; 16.255 F 4; 16.267, 13

SAYÂ

^{f}ša-ya-a

1) 16.267, 6, 10

ŠENIYANA (t̲nyn)

^{1}še-ni-ya-na

1) s. of Aḫimilku; 15.120, 21

ŠERTANNI

^{1}še-er-ta-an-ni; ^{1}še-er-da-an-ni

1) 15.118, 5

2) f. of . . . ^{il}IM; 15.167, 13

ŠI- -

^{1}ši-i- -

1) 15.127, 10

ŠI-[X]-DA-TA-NA

^{1}ši[x]da-ta-na

1) 16.282, 5

ŠIBUR-TEŠUP

^{1}ši-bur$^{il}{}_{2}$tešup

1) f. of Ananišarruma; 8.213, 31

ŠID- - (cf. t̲dy)

^{1}ši-i[d(?)- -

1) f. of DU$^{il}{}_{2}$tešup; 16.114, 9'

ŠIGUDI (t̲gd)

^{1}ši-gu-dì

1) f. of Yanaḫammu; 16.257 III, 46

ŠIKRUBI

^{1}ši-ik-ru-bi

1) f. of Yatar-nergal; Latakia, ℓ 9

ŠIKUTI

^{1}ši-ku-ti

1) 14.16, 24

ŠIMR-ADDU (ḏmrḫd)

^{1}ši-im-rad-du

1) 17.112, 16

ŠIRIŠWANA (cf. šrš'm)

^{1}ši-ri-iš-wa-na

1) 16.257 I, 18, 19

ŠITNABUTI

^{1}šit-na-bu-ti

1) 17.319, 4

ŠU- -

^{1}šu- -

1) f. of Yayanu; 16.207, 2

ŠU-BA'AL (šb'l)

^{1}šu$\overset{il}{\underline{\quad}}$ba'al

1) f. of . . . u; 8.207, 8′

ŠUB-AMMU (ṯb'm)

^{1}šu-ub-am-mu; ^{1}šu-ub-am-mi; ^{1}šu-ub-am-ma

1) s. of ^{f}Zizi; 8.213, 25

2) s. of Gir- -; 11.856, 15

3) s. of Aḫimilku; 15.120, $\underline{10}$, 15

4) s. of ^{f}Layawa; 16.156, 5, 11, $\underline{13}$

5) s. of Abdiḫamanu, adopted by ^{f}Ananaya; 16.200, 3, 9, 15, 18, $\underline{24}$

6) s. of Sasiyanu; 16.261, $\underline{10}$

ŠUB-ANTU

^{1}šu-bá-an-tù

1) charioteer of Atallik; 12.34, 37

ŠUKANANA (t̲q)

^{1}šu-ka-na-na

1) s. of [X X]; 16.243, 5

ŠUKKU (t̲k)

^{1}šu-uk-ku

1) 17.133, 5, 7, 11, 21

ŠUKUMANA (t̲q)

^{1}šu-ku-ma-na

1) 16.281, 6

ŠUM-ADDU (šmb'l)

^{1}šu-um^{il}adu; ^{1}šùm-a-di

1) s. of Giše(?); 16.133, 6

2) 16.197, 5̲, 7̲, 14

ŠUM-ANATI

^{1}šu-um-a-na-ti

1) s. of Ḫagabanu; 15.139, 9

ŠUME- -

^{1}šu-me[e- -

1) f. of [X X]; 11.718, 12′

ŠUMEYANA

^{1}šu-me-ya-na

1) f. of Rabana; Vocabulary 1, colophon; Vocabulary 10, colophon, 2

ŠUMIYANA

^{1}šu-mi-y[a(?)-a]a

1) f. of Qarradu; 16.206, 5

ŠUMU-ABI

^{1}šu-mu-a-bi

1) f. of . . . -nu, a soldier; 16.257 II, 50

ŠUMU-AṢA

^{1}šu-mu-a-ṣa

1) 15.42 II, 19′

ŠUMU-RABI

^{1}šu-mu-ra-bi

1) 16.256, 6

ŠUNAILU (šnl)

^{1}šu-na-ilu

1) s. of Ḫayamuli, qardabbu of the Hittite kg.; 17.244, 4

2) a witness, a scribe; 17.319, 24

ŠUPPILULIUMA (ṯpllm)

^{1}šu-up-pí-lu-li-ma; ^{1}šu-up-pí-lu-lim-ma; ^{1}šu-up-pí-lu-li-u-ma

1) 17.35, 5; 17.62, 26′; 17.227, 1, 16; 17.237, 2, 4; 17.335, 2;
17.340, 1, 10, 16, 8′; 17.369, A, 3; 17.382, 2, 61

ŠURAYA

^{1}šu-ra-ya

1) 17.315, 7, 9, 13

ŠUTAKNA

^{1}šu-tak(?)-na

1) 15.109, 22

ŠUWALNA

^{1}šu-wa-al(?)-na

1) 15.86, 10, 19

ŠUWAN-TANA

^{1}šu-wa-an-da-na; ^{1}šu-wa-an-ta-na

1) 14.16, 22

2) 16.205, 6, 14 (Perhaps the same as 3.)

3) f. of Abdianti; 16.239, 5

ŠUYA

^{lf}šu-ya

1) 16.135, 4, 8

ŠUYANU (šyn)

^{1}šu-ya-nu

1) 15.09 B II, 2

TABÂNINU(?)

^{1}ta-ba-a-ni(?)-na

1) f. of Kiriru; 16.114, 5'

TABIYANU

^{1}ta-bi-ya-nu; ^{1}ta-bi-ya-na

1) 16.249, 13, 29, 32

TABRAMMI

^{1}tab-ra-am-mi; ^{1}ta-ab-ra-am-mi

1) chief of the palace; 17.231, 8, 15

2) 17.337, 2, 12, 13, 22

TADIYA(?) (ddy)

^{1}ta(?)-]di-ya

1) s. of Girgiš, a muškên of an instructor; 16.257 III, 33

TAKAN

^{1}tâk-a-an

1) f. of ^{f}Kubaba; 16.144, 6

TAK-ḪULINU

^{1}tak-ḫu-li-nu; ^{1}tak-ḫu-li-na

1) an attendant of the palace; 15.114, 7, 8; 15.126, 7, 12, 15

2) 15.X, 7′

3) a mûdû of the queen; 16.148, 3′, 6′; 16.353, 6, 9, 11, 16, 17, 23, 27, 30

4) a qardabbu of the kg. of Carchemish; 16.273, 2

TAKI-IŠTAR(?) (cf. tgtn)

^{1}ta-ki^{il}IŠTAR(?)

1) charioteer of Bekani, 12.34, 2

TAK-IRŠAP

^{1}ta-kir-šap; ^{1}ta-gi-ir-šap; ^{1}ta-gir$_{9}$-šap

1) an administrator; 16.178, 13, 17

2) 16.280, 5′

TAKI-ŠARRUMU

^{1}ta-gi-šar-ru-mu; ^{1}ta-gi-šar-ru-mì; ^{1}t]a-ki-ša-ru-mi

1) s. of Ḫaštanuri; 16.251, 2, 11, 26

2) f. of Alalimu, 17.319, 3

TAKITI-WALWI

^{1}ta-ki(!)-ti-wa-al-wi

1) f. of Kannu, from Ura; 18.20, 8′

TAKIYANA (tgyn)

^{1}ta-ki-ya-na

1) s. of Kamalibadu; 16.174, 5

TAKKANA

^{1}ták-ka$_{4}$-na

1) f. of Yanḫanu; 16.129, 2

TAK-ŠANA (tgḏn)

^{1}ta-ki-ša-na; ^{1}t[á]k-ša-na

1) 16.140, 8

2) f. of Ilimilku; 16.257 II, 3

TAK-TENA (tgtn)

^{1}ta-ak-te-na

1) f. of Abdinergal; 16.257 III, 50

TAK-TEŠUP (cf. tgtn)

^{1}tak$\overset{il}{\underline{\quad}}_{2}$tešup; ^{1}ta-gi$\overset{il}{\underline{\quad}}$tešup; ^{1}ta-ki$\overset{il}{\underline{\quad}}_{2}$tešup

1) 15.155, 6

2) charioteer of Bekani; 12.34, 2

3) 15.155, 6

4) s. of Dadini, a priest; 16.257 III, 40

TAKUAN

^{1}ta-ku-an

1) s. of Irrigina, a witness; 17.319, 18

TAK-UḪLI

^{1}ta-gu-uḫ-li; ^{1}ta-ku-uḫ-li

1) 17.383, 3; 17.422, 3

TAK-UḪLINU

^{1}ta-gu-uḫ-li-nu

1) chief of the palace; 18.20, 13′

TALABI

^{1}ta-la-ab-i

1) f. of Šamumanu; 16.178, 4; 16.256, 9

TALAYA (dly?)

^{f}ta-la-ya

1) d. of [X X]; 16.156, 8, 17

TALIMMU (tlmu)

^{1}ta-li-im-mu; ^{1}ta-limu

1) a merchant, a foreigner; 17.229, 1, 5, 3′

2) 17.346, 17, 20

TALIMUNU

^{1}tá-li-[m]u(?)-nu

1) 11.839, 1

TALMI-ŠARRUWA (cf. ibrtlm)

^{1}tal]mi(?)-ša[rr]u-[w]a

1) 17.232, 4

TALMI-TEŠUP (cf. ibrtlm)

^{1}talmi$^{\underline{il}}$tešup; ^{1}tal-mi$^{\underline{il}}$tešup^{up}

1) kg. of Carchemish, s. of Initešup; 17.226, 1

2) a qardabbu of the Hittite kg.; 17.289, 6

TALMIYA (tlmu)

^{1}tal-mi-ya

1) charioteer of Ari; 12.34, 21

TALMIYANA (tlmyn)

^{1}tal-mi-ya-na

1) f. of Ḫišmitenu; 15.81, 9

2) f. of Qarradu; 16.145, 5

3) f. of Binilu; 18.02, 18

TAMARTENU (tmrtn)

^{1}ta-mar-te-nu

1) charioteer of Bekani; 12.34, 6

2) charioteer of Ma'rapa; 12.34, 31

3) s. of Ḫudaši; 14.16, 28

TAMEYA (tmy)

^{1}ta-me-ya

1) f. of . . . bimu; 14.16, 29

TAMUMU

^{1}ta-mu-mu

1) 15.09 B I, 11

TANḪUWATAŠŠA

^{1}ta-an-ḫu-wa-tàš-š[a

1) kg. of Ḫabišše; 17.355, 7

TARI- -

^{1}ta-ri- -

1) 15.114, 4

TARIYANU

^{1}ta-ri-ya-nu

1) a merchant; 16.257 II, 17

TARŠA-ZIDA

^{1}tar-ša-zi-da

1) 17.251, 6, 14

TAŠḪUBI(?)

^{1}t]a-aš-ḫu(?)-bi

1) f. of a mur'u; 16.257 IV, 28

TAUZI

^{1}ta-ú-zi

1) 15.81, 12, 14

TAYA

^{1}ta-ya

1) 15.91, 4

TEḪIŠYANA

^{1}te-ḫi-iš-ya-na

1) f. of . . . pilpunu, a merchant; 16.257 II, 20

TEḪITEŠUP

^{1}te-ḫi$^{\text{il}}$tešup; ^{1}ti-ḫi$^{\text{il}}$tešup

1) s. of Ibizzi; 17.137, 4′, 8′

TEŠAMANU

^{1}te-ša-ma-nu; ^{1}te-ša-ma-na

1) a witness; 15.37, 12

2) f. of Karyanu; 15.81, 2

3) s. of Kawana, a muškên of an instructor; 16.257 III, 32

TEŠEYA (cf. tṯyn)

^{1}te-še-ya

1) s. of Beliḫazi; 18.02, 6, 9

TEŠUP-MATI

^{1} ^{il}tešup-ma-ti

1) an administrator; 16.143, 4

TETTE (tt)

^{1}te-et-te

1) kg. of Nuḫašše; 17.334, 4, 8, 13, 16

TEWÂ

^{1}te-wa-a

1) 17.129, 14

TEWADI

^{1}te-wa-di

1) f. of Ammiyanu; 16.145, 19

TEWANNA

^{1}te-wa-a[n-na

1) 17.319, 17

TIḪÂ

^{f}ti-ḫa-a

1) 16.371, 7, 26

TIḪI

^{1}ti-i-ḫi

1) 15.109, 32

TIL

^{1}til(?)

1) s. of Nim- -; Latakia, ℓ 2

TILI-ŠARRUMA

^{1}ti-li^{il}šarru-mu; ^{1}ti-li-šarru-mi; ^{1}ti-li-šarru-ma

1) 17.28, 5, 8, 23, 25, 28; 18.114, 5, 7

TILI-TEŠUP

^{1}ti-li^{il}tešup

1) a messenger of the Hittite emperor to Egypt; 17.137, 9′

TIMUWA

^{1}ti-mu-wa

1) a merchant of Ura; 17.316, 7′

TIŠEYA

^{1}ti-še-ya

1) s. of Subiru(?); 16.114, 2

TISUP-ARI

^{1}ti-su-pa-ri

1) f. of [X X]; 14.16, 4

TIWARUM

^{1}ti-wa-rum

1) f. of [X X]; 14.16, 18

TIYA

^{1}ti-ya

1) a man of Ura, a Hittite merchant, a witness; 17.316, 9′

TU- -

^{1}tu- -

1) f. of Abdiyaraḫ; 16.114, 8′

TUBBALINI

^{1}tub-ba-li-ni

1) 16.138, 13

2) 16.204, 3

TUBB-IRŠI

^{1}tub-bir$_{5}$-ši

1) s. of Uttuku; 15.137, 4

TUDḪALIYA (tdǵl/ttǵl)

^{1}tu-ud-ḫa-li-ya; ^{1}tu-ud-ḫu-li-ya

1) Hittite kg., s. of Ḫattušil; 17.59, 3; 17.82, 1; 17.159, 2; 19.81, 1, 8

TUḪI-ŠANNI- -

^{1}tu-ḫí-ša-an-ni- -

1) f. of Ašḫamara; 18.20, 9′

TULAYA

^{1}tu-la-ya

1) f. of Abdiḫamanu; 16.114, 13′

2) 16.202, 4, 9

3) f. of Iliyanu; 17.137, 7

4) f. of Gírgišu; 18.20, 12′

TULIŠA (tlš)

^{1}tu-li-ša; ^{1}tu-li-ya-ša

1) 8.333, 8, 12, 18

TULPI-ŠARRUMU

^{1}túl-pí-šar-ru-mu

1) 17.251, 3, 12

TULPI-ŠENI

^{1}túl-pí-šeni

1) 19.63, 9

TUMP-IPRI

^{1}tu-um-pí-ib-ri

1) 16.138, 20

TUNU-IPRI(?)

^{1}tu-nu-i[b(?)-r]i(?)

1) f. of Matazu(?); 17.319, 28

TUP- -

^{1}tup- -

1) 17.232, 20

TUPPIYANU (cf. tbttb)

^{1}tup-pí-ya-nu; ^{1}tup-pí-ya-na

1) an aškâpu who became a ZAG.LU; 15.Y, 7, 14; 16.142, 7, 13

2) an administrator; 16.174, 8, 9, 15

3) 16.254 E, 7'

4) s. of Eriyana, an instructor; 16.257 III, 9

TUPQINA(?)

^{1}tu]p(?)-qi(?)-na

1) f. of Abdiilu; 16.114, 12'

TUR-KINDARI See Bin-kintari.

TURUKANA (trgn)

^{1}tu-ru-ga-na; ^{1}tù-ru-ka-na

1) f. of Yabniilu, a witness; 16.129, 18

2) f. of Gallanu and Abdirabi; 16.139, 9

TUTA- -

^{1}tu-ta- -

1) 17.369 B, 13

TUTTU (tt)

^{1}tu-ut-[t]u; ^{1}tu-ut-ti

1) the kurniyalu (of the Hittite kg.?); 17.135, 3, 3′, 8′

TUTTULUNU

^{1}tu-ut-tu-l[u(?)]-nu

1) Laṭakia, ℓ 8

TUWAŠI

^{1}tu-wa-ši

1) f. of . . . ziti, the Oudean; 16.114, 3

U- -

$^{1\,il}$u- -

1) 16.292 A, 3

U[X]DAYA

^{1}u[(?) x]da-(?)-ya

1) an official; 16.257 II, 34

UKKULILANU

^{1}uk-ku-li-ilânu

1) a râbiṣu of ^{al}Miḫi; 17.28, 26

ULAZUNU

^{1}ú-la-zu-nu

1) 15.42 II, 9′

ULBUTYANU (ulbtyn)

^{1}ul-bu-ut-ya-nu

1) Latakia, ℓ 7

ULILIYA (ully)

^{1}ú(?)-li-li-ya(?)

1) s. of Kua- -, from ^{al}Maqabu; 15.173, 1

ULLUPI

^{l}ul-lu-pí

1) 11.787, 11

ULMI

^{f}ul-mi

1) m. of queen of Ugarit; 16.111, 1

ULṢINA

^{l}ul-ṣí-na

1) 17.248, 11

ULUNARI (ulnbr)

^{l}ú-lu-na-a-ri

1) f. of Ilimilku; 16.257 III, 48

ULUNI (uln)

^{l}ú-lu-ni

1) 11.839, 19

UM[MI- -

^{l}um[mi- -

1) 16.292 A, 2

UMMI-ḪIPI (cf. umḫ)

^{f}um-mi-ḫi-bi; ^{f}um-mì-ḫi-bi

1) 16.154, 8, 11, 15, 23, 26, 28; 16.343, 4, 15, 16

UMMI-NANA(?)

^{l}u[mm]i(?)-na-na

1) f. of [X X] ; 16.186, 1′

UN-TENU

^{1}ú-un-te-nu; ^{1}ú-un-te-na

1) 16.135, 5, 6, 9, 14

UPPAR-MUWA

^{1}up-pár-muwa

1) s. of kg. (of Carchemish?); 17.423, 19

UPSANU

^{1}up-sa-nu

1) a rabiṣu; 16.145, 24

URAZI

^{1}u$_{4}$-ra-zi

1) governor of ^{al}Ḫalbini; 1.01, 10

URGANANI

^{1}u[r](?)-ga-na-ni(?)

1) s. of Sakukunu(?); 16.269, 3

URḪI-TEŠUP

^{1}ur-ḫi$\underline{^{il}}_{2}$tešup^{up}

1) 17.346, $\underline{7}$, 10

URḪIYANA

^{1}ur-ḫi-ya-na

1) 16.204, 9

2) f. of Ilitešup; 16.368, 9

URI-TEŠUP

^{1}ú-ri$\underline{^{il}}$tešup

1) 17.231, 6

UR-TANI (urtn)

^{1}ur-tá-ni

1) 12.33, 2′

UR-TENU (urtn)

^{1}ur-te-nu

1) s. of Amuwa; 8.213, 28

UTRI-ŠARRUMA

^{1}ut-ri^{il}šarru-ma

1) heir to throne; 17.159, 22, 24, 33, 37

UTTUKI

^{1}ut-tu-ki

1) f. of Tubbirši; 15.137, 4

UWAŠUR

^{1}ú-wa-šur

1) s. of Akyanti; 16.263, 11

U-ZAKAPTU

$^{1\ il}$U-za-kaptu

1) 17.424 C, 3

UZANU (uzn)

^{1}ú-za-nu

1) 15.42 II, 23′

UZZINU (uzn)

^{1}uz-zi-nu; ^{1}ú-zi-na; ^{1}uz-zi-na

1) 15.108, 5

2) a šâkin of [X X]; 15.182, 6

3) s. of A- -, a witness; 16.114, 10′

4) s. of Sasiyanu; 16.261, 9

5) s šâkin of Ugarit; 17.251, 7, 16

6) s. of Ḫaruṣienni; Latakia, ℓ 22

UZZUBI(?)

^{1}uz-zu-b[i(?)

1) 16.359 B, 3

WALWA-ZITA

^{1}wa-al-wa-zi-du; ^{1}wa-al-wa-zi-da

1) 17.135, 2, 4′

WANANNA

^{1}wa-na-an-na

1) f. of [X X], a merchant; 16.257 II, 27

YABLUNU (ypln)

^{1}ya-ab-lu-nu

1) 15.42 II, 25′

YABLUṬANU (ypltn)

^{1}ya-ab-lu-ṭá-nu; ^{1}ya-ab-lu-ṭá-na

1) s. of Rabbunu(?), a libationer; 16.257 III, 57

2) s. of Yakunnu, bro. of Kalbeya; 16.287, 3

YABNADU(?)

^{1}y]a-ab-na-du

1) s. of Ḫagbana, a muškên of an instructor; 16.257 III, 34

YABNIDI

^{1}ya-ab-ni-di

1) 17.83, 24

YABNIILU (ybnil)

^{1}ya-ab-ni-ilu

1) s. of Nakusḫana; 15.85, 4

2) s. of Turukanu, a witness; 16.129, 18

YABSURI

^{1}ya-ab-sǔ-ri

1) 16.371, 14

YA'DIDU (cf. y'dd)

^{1}ya-a'-di-du

1) a scribe; 15.136, $\underline{22}$; 16.138, 39; 16.204, 15'; 16.261, 29

YADLA (ydln)

^{1}ya-ad-la

1) 17.68, 5, 8

YADU-BA'AL (ydd)

^{1}ya-du$\underline{\quad}^{il}$ba'al; ^{1}ya-du$\underline{\quad}^{il}_{2}$ba'al

1) f. of Tewanna, a witness; 17.319, 17

2) fugitive from Alasia; 18.114, 1

YADUWA (ydy)

^{1}ya-du-wa

1) s. of Bewa; Latakia, ℓ 6

YAGILI

^{1}ya-gi-li

1) 11.787, 9

YAḪALLIMU(?)

^{1}y]a(?)-ḫal-li(?)-mi(?)

1) 15.167, $\underline{6}$

YAḪAŠŠU

^{1}ya-ḫaš-šu; ^{1}ya-ḫaš-ši; ^{1}ya-ḫaš

1) s. of Amilu; 16.282, 6, 7, 10

YAḪERI(?)

^{1}y]a(?)-ḫe-ri

1) f. of a mur'u; 16.257 IV, 26

YAḪEŠAR (yḥšr)

^{1}ya-ḫé-šar

1) s. of Maššu; 15.119, 4, 3', 6', 10', 15'

YAḪIKIYA(?)

^{1}ya-ḫi(?)-ki-ya(?)

1) f. of Abdiḫagab; 15.167, 19

YAḪMENU (yḥmn)

^{1}ya-aḫ-me-nu

1) s. of [X X]; 11.856, 13

YAKINMU(?)

^{1}ya-[k]in(?)-mu

1) an official; 16.257 II, 38

YAKUN-ILU (yknil)

^{1}ya-ku-un-ilu

1) s. of Qanazi, a witness; 17.319, 20

YAKUNNI (ykn)

^{1}ya-ku-un-ni

1) f. of . . . bibilu; 14.16, 30

2) f. of Yabluṭanu and Kalbeya; 16.287, 3, 4

YAKUNU (ykn)

^{1}ya-ku-nu

1) 15.09 A, 7

YALDURU(?)

^{1}ya-a[l(?)]-du-ru

1) 16.257 II, 18

YANḪAMMU (ynḥm)

^{1}ya-an-ḫa-mu; ^{1}ya-an-ḫa-am-mu; ^{1}ya-an-ḫa-mi; ^{1}ya-an-ḫa-am-mi;

^{1}ya-an-ḫa-am-ma

1) younger s. of Yarimanu; 8.145, 15

2) a šanânu; 11.839, 5

3) 15.09 A, 19

4) 16.163, 3'

5) s. of Kalḫeḫeya, an instructor; 16.257 III, 5

6) s. of Pisuni, a priest; 16.257 III, 41

7) s. of Šigudi, a priest; 16.257 III, 46

8) s. of Napakku, a mûdû of the queen; 16.348, 4

9) s. of Ginatanu; 16.353, 4, 14, 21

10) f. of Šaduyanu; 16.359 A, 6

YANḪANU

^{1}ya-an-ḫa-nu

1) s. of Takkanu; 16.129, 2

YAPA-ŠARRU

^{1}ya-pa-šarru

1) s. of Sinari; 16.246, 7, 8, 16, 19, 21

YAPA'U (yp')

^{1}ya-pa-ú; ^{1}ya-pa-i; ^{1}ya-pa-a

1) from Riqdi; 11.839, 14

2) 15.42 II, 18′

3) 17.28, 2, 3, 10, 15, 20, 22, 23

YAPLU

^{1}ya-ap-lu; ^{1}ya-ap-la

1) 17.128, 2, 3, 12, 15

YAPLUNU (ypln)

^{1}ya-ap-lu-na

1) s. of Sasiyanu; 16.261, 7

YAQARMI

^{1}ya-qar-mi

1) f. of Kumyaziti; 18.20, 4

YAQARU(?)

^{1}ya-qa-ru

1) 15.74, 2

2) s. of Arḫalba(?); 15.74, 3

3) kg. of Ugarit; 16.145, 2

YAQUB-BA'AL

^{1}ya-qub-^{il}ba'al

1) 11.787, 6

YAQUB-BINU

^{1}ya-qub-bi-nu

1) 15.09 B I, 6

YAQUBYANU

^{1}ya-qub-ya-nu

1) s. of Šabarana, a priest; 16.257 III, 51

YAQURU

^{1}ya-qu-ru; ^{1}ya-qu-ri

1) an administrator; 15.141, 11

2) 16.354, 1′

YAR- -

$^{f(?)}$ya-ar- -

1) 17.369 B, 14

YARA-ZITI

^{1}ya-ra-ziti

1) the qardabbu of the Hittite kg., a witness; 17.137, 5′

2) f. of Mutziti; 17.244, 3

YARIMANU (yrmn)

^{1}ya-ri-ma-nu

1) husband of Bidawa; 8.145, 3

2) s. of . . . -ri, an official; 16.257 IV, 38

YARI-MILKU

^{1}ya-ri-milku

1) 15.89, 14

YARIMMU (yrm)

^{1}ya-ri-mu; ^{1}ya-ri-im-mu; ^{1}ya-ri-im-mi; ^{1}ya-ri-mi; ^{1}ya-ri-mì; ^{1}ya-ri-im-mì;
^{1}ya-ri-im-ma

1) 12.34, 15

2) charioteer of Ari; 12.34, 22

3) f. of Munaḫimu, a scribe, a witness; 15.145, 22; 15.147, 20′; 15.190, 9′; 16.86, 4′; 16.156, 21; 16.172, 6; 16.201, 7′; 16.243, 24; 16.384, 22; 16.386, 19′

4) 16.61, 7′, 8′

5) 16.141, 7, 10, 13, 16, 19

6) 16.240, 1

7) f. of ^{f}Allazu; 16.252, 12

8) a man of Ma'raba; 17.248, 3, 5, 10

YARI-ŠUNU

^{1}ya-ri-šu-nu

1) s. of Nur-ana; 8.213, 26

YAŠ-ADDU (yṯ'd)

^{1}ya-aš-ad-du; ^{1}ya-aš-ad-di

1) 16.254 C, 4, 7, 11

YAŠINU (yšn)

^{1}ya-ši-nu

1) s. of Addulana; 8.213, 3, 21

YAṢIRA (yṣr)

^{1}ya-ṣí-ra

1) 15.Z, 7

YAŠIRA

^{1}ya-ši-ra

1) a scribe; 15.118, 16

YAṢIRANU

^{1}ya-a'-ši-ra-nu; ^{1}ya-ṣí-ra-nu; ^{1}ya-ṣi-ra-ma; ^{1}ya-ṣí-ra-na; ^{1}ya-ṣí-ra

1) s. of Ḫallamanu, husband of Milkâ; 15.92, 4, 8, 12, 15, 20;

16.255 A - E, 5

2) s. of Ḫuṣanu, a scribe; 16.153, 6, 13, 16; 16.205, 26; 16.206, 9, 11; 16.239, 4; 16.282, 16

3) 16.163, 7', 8', 12'

YAṢIRUMA

^{1}ya-ṣí-ru-ma

1) 15.09 B I, 12

YAŠKURANU(?)

^{1}ya-aš-ku-ra- -

1) 16.359 B, 6'

YAŠLIMANA

^{1}ya-aš-li-ma-na

1) s. of Ba'alaṣi; 16.262, 6

YAŠME- - (yšm')

^{1}ya-aš-me- -

1) f. of Galbewa; 8.145, 29

YAŠMUNU

^{1}ya-aš-mu-n[u

1) 17.319, 26

YAŠPUṬU(?) (yṯpṭ)

^{1}ya-aš-p[u(?)]-ṭu

1) 15.09 A, 1

YAŠUB-ILU

^{1}yašub-ilu

1) 15.92, 5

YATANU (ytn)

^{1}y]a-ta-nu

1) 16.245, 4

YATAR-ADDU (ytrḫd)

^{1}DIR^{il}IM

1) an administrator; 16.148, 5

YATARMU (ytrm)

^{1}ya-tar-mu; ^{1}ya-tar-mi

1) s. of Šarupšu; 15.Z, 3

2) a scribe; 16.269, 7

3) s. of Ḫaliyanu; 16.131, 20, 26

YATAR-NERGAL

^{1}ya-tar^{il}nergal

1) s. of Šamarana, a priest; 16.257 III, 49

2) s. of Šikrubi; Latakia, ℓ 9

YATAR-ŠUMU

^{1}ya-tar-šumu

1) s. of Laiyawa; Latakia, ℓ 5

YATENU (ytn)

^{1}ya-te-nu

1) s. of Anatena, an UN.TU; 16.257 IV, 9

YATIRI (ytrhd)

^{1}ya-ti-r[i

1) 16.286, 5

YATLINU

^{1}ya-at-li-nu

1) elder s. of Yarimanu; 8.145, 15

YAYA (yy)

^{1}y-a(?)-ya

1) 11.856, 6

YAYANU (yyn)

^{1}ya-ya-nu; ^{1}ya$_{5}$-ya$_{5}$-nu; ^{1}ya$_{5}$-ya$_{5}$-na

1) s. of Ayalu; 15.123, 4, 7, 8, 12, 18

2) s. of Šu- -; 16.207, 2

ZAKÂ

^{f}za-ka-a

1) m. of Barukubti(?); 15.132, 20

ZAKATPIYA

^{1}z]a-kà-at-pí-ya

1) f. of . . . tiya; 16.287, 6

ZAKIRU

^{1}za-ki-ru

1) s. of Nuri- -; 16.354, 2

ZIMR-ADDU (žmrḫd)

^{1}zi-im-rad-du; ^{1}zi-im-rad-di(?)

1) charioteer of Mulukki; 12.34, 33

2) f. of Akapḫu; 16.359 A, 3

ZIMRI-LIM

^{1}zi-im-ri$^{\underline{il}}$lim

1) 17.110, 2, 4, 7, 11, 14

ZIQARANA

^{1}zi-qa-ra-na

1) f. of Il-šar; Latakia, ℓ 18

ZIZARUWA

^{1}zi-za-ru-wa

1) a servant of the kg.; 19.68, 33, $\underline{35}$, $\underline{38}$

ZIZI

^{f}zi-zi

1) f. of Šubammu; 8.213, 25

ZUKRIYANU ($\underline{d}$kry)

^{1}zu-uk-ri-ya-n[u; ^{1}zu-uk-ri-ya-na

1) s. of . . . inniya; 16.257 I, $\underline{8}$

2) s. of Bilzi; Latakia, ℓ 25

ZUYA

^{1}zu-ú-ya

1) 15.126, 4

ZUZZULLU

^{1}zu-uz-zu-ul-lu; ^{1}z]u-uz-zu-ul-li; ^{1}zu-uz-zu-ul

1) s. of Armasuḫi; 18.20, -$\underline{1}$, 2, 6′

III. THE HURRIAN NAMES: AN ANALYSIS

When the cuneiform texts from Ras Shamra began to be published, one of the things that was noticed immediately by the scholars was the number of Hurrian personal names. This was no great surprise, but rather what they had expected. For some time Hurrian personal names had been appearing in cuneiform texts from places widely separated both geographically and chronologically, and had been recognized as such. They had been found at Gasur, Samarra, Ur III, Kultepe, Chagar Bazar, Bilbat, and Amarna.[1] The presence of the Hurrians had been known. The extent of that presence was, for a while, a mystery.

As the Nuzu texts began to appear it became obvious that there was a far larger Hurrian element in the second half of the second millenium B.C. in Mesopotamia than had been thought. About one-half of the 3000 names that occur in the Nuzu texts are clearly Hurrian.[2] When the material from Alalah began to appear it was obvious that the Hurrian movement had extended to the Mediterranean. At Alalah some 2100 personal names have been identified. Of these, "perhaps as much as ninety-five per cent" are Hurrian or contain Hurrian elements in combination with West-Semitic elements.[3] From this evidence the only conclusion that can be drawn is that a sizable segment of the native population in Syria in the second millennium B.C. was Hurrian. Since the Alalah tablets come from different levels that represent both the eighteenth century (Level VII) and the fifteenth century (Level IV), it is possible to make some judgment about the relative extent of Hurrian penetration in this area in both the first and the second half of the second millennium B.C. Of the

524 names that come from the eighteenth century tablets the majority are Hurrian. Of the 1,713 personal names from the fifteenth century the overwhelming majority are Hurrian. It is evident, then, that the Hurrian segment of the population as early as the eighteenth century B.C. was strong, "if not indigenous."[4]

The Hittite texts from Anatolia are now adding another chapter to the story. Emmanuel Laroche has put the students of Hurrian in his debt with a chapter in his study of the Hittite onomastica on the Hurrian names found there[5] and with his work in Ugaritica III.

The cuneiform texts from Ras Shamra give further knowledge of the Hurrians and their movements. It is evident from these tablets that their travels carried them southward along the Phoenician coast. The Amarna Letters had acquainted scholars with the fact of princelings in Syria-Palestine in the Amarna Age with Hurrian names.[6] The references in the Bible to Horites suggested more. The final history of the second millennium B.C. will certainly have to pay close attention to all of the data mentioned here to tell correctly the story of this little known but important people.

Since the appearance of the Mitanni Letter of Tušratta there has been an increasing interest in, and study of, Hurrian names. Messerschmidt in his "Mittani-Studien" began to attempt an analysis of Hurrian names.[7] The process was one of dividing the names into their elements and comparing these lexical units with known Hurrian words to determine their significance morphologically and semantically. Bork took this same methodology and applied it to Hurrian names from Nippur.[8] The study was continued by Hommel, Ungnad, Gustavs, Clay, and Tallqvist.[9] The work done by these men dealt with Hurrian names from the second millennium B.C. The publication of the bronze Samarra tablet showed that there were Hurrians in Mesopotamia during the third millennium.[10] The Ur III documents from Drehem further confirmed this fact.[11] Dr. Ignace J. Gelb published a monograph in 1943, Hurrians and Subarians, which deals with all of the then known Hurrian names from the third millennium.[12]

The big step forward in the understanding of Hurrian names came after the Nuzu finds were published in the work of Gelb, Purves, and MacRae, Nuzi Personal Names. In this volume it was the responsibility of Pierre M. Purves to analyze the Hurrian names. The indebtedness of subsequent scholars, and of this writer in particular, to Purves is great.

The methodology followed by Purves was largely that of those who had preceded him. The names were divided into their component parts, which were in turn compared with related Hurrian words and elements from Hurrian names found in other texts. Purves' first assumption was that each element, whether in a single-element or a two-element name, except in the case of abbreviated or hypocoristic names, was a complete work or lexical unit. This seems obvious when it is noted how often these name elements are identical with known Hurrian words from other texts. The frequent occurrence of divine names and of geographical names as elements in the names further confirms this procedure. Purves next assumed that a single element name was either an appellative or that it expressed or implied a complete thought. Then he took the two-element names and treated them as sentences. It is this procedure that is adopted here.

In his analysis of the names at Nuzu, Purves found that the most frequently occurring type of Hurrian name was that in which the initial element was adjectival or verbal, with the second element substantival. The same is true at Ugarit, though, as at Nuzu, there are many names made up of two substantives. These usually consist of a divine name with a substantive that is appellative.

Any attempt to analyze Hurrian names is faced from the beginning with the problems posed by: 1) our limited knowledge of Hurrian grammar and 2) the application of this knowledge to the onomastica. Many aspects of Hurrian grammar are still a mystery, the comprehensive treatments by Ephraim Speiser and F. W. Bush notwithstanding. A close reading of either or both of these scholar's works will make it evident that there is much that we do not yet know about Hurrian grammar. This is due to both the brevity of the extant material and the complexity of the subject.

A close reading of these two works will also reveal how little has been done by the grammarians in terms of the study of personal names. Bush acknowledges the usefulness of _Nuzi Personal Names_.[14] When he lists the primary evidence for his grammatical study, though, he makes no reference to any of the onomastica.[15] When Speiser discusses the nature of the Hurrian sentence he frankly acknowledges that his study of this has been based almost exclusively upon the Mittanni Letter.[16] It has been difficult to fit the personal names into the remainder of the Hurrian material grammatically. This may partially be due to the fact that an agglutinative language does not lend itself naturally to sentence names. It may also be that the influence of Semitic name patterns may be reflected here. It must be remembered that all of our Hurrian names are from areas where the *lingua franca* had been Semitic.

The major problem in the attempt to analyze Hurrian personal names is our great ignorance of the Hurrian vocabulary. Immense strides have been made in recent years in our knowledge, but it is still severely limited.[17] In the names discussed here there are some 140 identifiable elements. Of these, there are about 20 that are either place names or divine names that can, with some certainty, be established. Of the remaining 120 elements, suggestions can be made as to the meaning of some 40 or more. Many of these suggestions, though, are very tentative proposals. The number about which there is a relative degree of certainty is much smaller. This indicates the degree of uncertainty with which the student of Hurrian must work. That fruitful work is possible, however, is made evident by the research of Purves and Laroche.

There are some verbs of which the meanings are determined. Elements such as *ak* ("bring"), *ar* ("give"), *er(i)* ("help, aid"), *ḫaš* ("hear"), *kil* ("heal"), *šar* ("ask, demand"), *teḫ* ("show, make known"), *un* ("come, arrive"), are established enough to enable one to draw conclusions about other elements by observing these known verbals and their conduct. The same thing can be said of nominals with substantival meaning like *ašt* ("woman"), *att* ("father"), *eḫl* ("saviour, liberator"), *ini* ("god"), *ipri* ("lord"), *šarru* ("king"), *šena* ("brother"). Nominals with adjectival meaning that are known include *ḫišm* ("bright"), *muš* ("exalted, majestic"), *pent* ("right"), *tak* ("stable, firm"), *urḫi* ("true, firm").[18] The relatively large number of divine names is of great help, too.

TWO-ELEMENT NAMES

The most common type of name in this group is that in which the initial element is a verbal that is followed by a substantive. The assumption is that such a two-element name comprises a Hurrian sentence. Typical of this type are names like *Aki-tešup*, *Akap-šeni*, *Ar-ḫalpu*, *Ar(i)-šimike*, *Ar(i)-tešup*, *Ir-kapti*, and *Uri-tešup*. At times the verbal root will be inflected by the addition of a formative such as the -*m* in *Arim-turi* or the -*p* in *Akap-šarru* or *Kilp-ipri*. The latter formative is the one most common in the Hurrian names from Ugarit.

That the verbal element, where present, normally comes first is made more obvious by a study of the known substantives. Of the names that contain known divine names, more than 75 per cent have the divine name in the second position. Of the established verbal roots only one occurs in the second position in a name containing a divine name initially. That name is *Ti-su-pa-ri*. Virolleaud says that this is undoubtedly a phonetic writing of the name *Tešup-ari*.[19] Such a name is listed in Clay.[20] One wonders, though, if both Clay's example and the name cited here should not be read with a final -*tal*, rather than a final -*ri*.

One of the more complex questions concerning the Hurrian verb is that of the role and meaning of the vowels that follow the verbal root and that often link it with its subject. Speiser identified these as verbal class markers.[21] Purves thus differentiated *akap* from *akip* as being passive, as indicated by the vowel marker -*a*, while *akip* was active.[22] He noted that divine names were not found with *akap*, but were found with *akip*. He also observed that the -*a*- theme vowel was found regularly with intransitive verbal roots like *un*. Further Hurrian studies have not completely supported Purves conclusions. Speiser, in treating personal names with infixed elements, concluded that the -*a* vowel was a sign of the intransitive and that -*i* was the sign of the transitive, that the change of vowel here could transform the same verbal root from transitive to intransitive.[23] Thus, while Purves would translate *akip* actively and *akap* passively, Speiser understood *akip* as transitive ("direct") and *akap* as intransitive ("proceed"). In his treatment of the Hurrian verb Bush supports Speiser in his claim that -*i*- is the transitive class marker while -*a*- is the intransitive class sign.[24] The whole subject is a vexing one and our knowledge is still far too limited to explain all of the data with the hypotheses now projected.

One of the complicating elements in this is the fact that such vowels sometimes elide or are assimilated. Thus, the question is raised as to whether we can, with certainty, differentiate morphological changes from simple phonological variations. In the particular names studied here this is aggravated by the limited amount of material available and the lack of repetition in that which is known. Two items can be cited illustrative of the problem. The name *Arḫalpu* is found with four different spellings. Included in these are *Ar(i)-ḫal-bu*, *Ar-ḫal-ba*, and *A-ri-ḫal-pa*. Apparently the -*i*- vowel is not necessary to convey the force of the verbal root. The personal name *Tak-tešup* is similar, in that it is found spelled *Ta-gi*^{il}*tešup* and *Tak*$^{il}_{2}$*tešup*. Our information is not extensive enough for us to be definitive.

It should also be kept in mind that there is a tendency in names for morphemes to lose their literal meaning. This combines with a trend toward brevity in everyday use. These factors could contribute to, and help explain, the loss of connecting vowels between the verbal root and the word which follows it.

The preceding discussion enables us to classify the initial element in the two-element names as follows: 1) a stem in root form with no addition (e.g., *ar-*); 2) a stem consisting of root plus vowel, thematic, class-marker, or otherwise (e.g., *ari-*, *urḫi-*, *talmi-*, *ḫišmi-*); 3) a stem with vowel plus a consonantal formative (e.g., *Akap-*, *Arap-*, *Arim-*; and 4) a stem plus a formative with no connecting vowel (e.g., *Part-*, *Kilp-*, *Tulp-*). There seems to be little doubt about the correctness of this classification. The only problem is that of fitting every two-element name into one of these classes. The identification of the formative is one difficulty. The Hurrian names from Ugarit seem to contain at least the following verbal formatives: -*l*- (Akaltatu), -*m*- (Arimturi), -*n*- (^{f}Apinatal), -*p*- (Akapšeni), -*r*- (Apuršanu), -*š*- (Apuškama), -*t*- (Partuḫlu).[25] The role and force of all of these is in no way sure; however, the fact of such formatives and the identity of many, like the above, seem certain. It is disappointing that we do not have a larger number of personal names from Ugarit and that there is not more repetition of known elements in the names.

If our analysis of the names is correct, these formatives can occur with *a*, *i*, and *u* vowels and with no vowel at all. It is also possible, if our analysis is correct, for the same formative to appear with more than one vowel (e.g., *Akap-šeni*, *Bin-Ḫudap-šari*).

FINAL ELEMENTS

Very few final elements in this group of names end with consonants. Those elements are the divine names Ḫepat, Iršap (the shortened form of Iršappa), and Tešup; the well-known nominal *šeni*, in the shortened form -*šen*; and the element *atal*. The forms with vocalic endings are in the great majority. This is to be expected when the second element is a nominal, since the Hurrian nominal stems end in a vowel (-*a*, -*e/i*, or -*u*).[26] Thus, we find names ending with the nominals -*šeni/šina*, *ipri*, and *uḫlu*.

Occasionally the second element will have attached the anaphoric suffix -*ni*,[27] often referred to as the Hurrian article. It is obvious in names like Eamušni, Ḫaruṣienni, Ḫepatšeḫurni and perhaps is present in the names Akiḫinni, Tatini, Tuḫišanni. A big hindrance to analysis is the fact that so few of these final elements are really known to us. This is further complicated by the fact that the Ugaritic milieu was Semitic and that, undoubtedly, many of these names tended to be Semitized with final case endings. The extent of the mixture of Hurrian and Semitic elements is seen in names like *Aa-iddina*, *Abdi-iršappa*, *Abdi-ḫepat*, *Ea-musni*, *Aḫli-nikkalu*, ^{f}*Ummi-ḫepi*, and *Ḫaruṣienni*.

NAMES OF TWO NOMINALS

The most common initial element in Hurrian sentence names is the verbal, though there is a sizable number of two-element names in which the initial element is a nominal. It must be remembered that the Hurrian nominal can express functions that in the Semitic and Indo-European languages are connected with parts of speech that are morphologically distinct.[28] Thus, it combines substantival, adjectival, pronominal, numerical, and prepositional functions. The nominals found initially in these names seem to be either substantival or adjectival. The number of Hurrian and loan words of such nature that we know, like *eḫli*, "liberator, saviour;" *ipri*, "lord;" *ini*, "god;" *pap*, "mountain;" *muš*, "exalted;" *ḫaruṣi*, "gold;" *ḫišmi*, "bright, shining;" *šarru*, "king;" *pente*, "right, well-being(?);" *talmi*, "great, grand;" *urḫi*, "faithful," are very helpful in the analysis here. The fact that so many divine names are known to us enables us to control,with some measure of confidence, such names as *Eḫli-kušuḫ*, *Eḫli-nikkalu*, *Ḫišmi-kušuḫ*, *Ḫišmi-šarruma*, *Ini-tešup*, *Ipri-šarru*, *Pap-šarruma*,*Pente-šina*, *Šarru-kušuḫ*, *Talmi-tešup*, and *Urḫi-tešup*. It is obvious that the genitive compound name so common in Semitic onomastica is not found here. *Abdi-iršappa*, *Abdi-ḫepat*, and *ARAD-šarruma*, to be sure, have at least one Hurrian element. These names may contain two Hurrian elements, since the sumerogram present in them could be intended to be read with the Hurrian word for "servant." Since we do not know the Hurrian word for "servant," and since there is no phonetic complement or syllabic spelling in any of these cases, we must simply live with the possibility that these are probably built on the Semitic genitive compound pattern, with a Hurrian divine name in place of a Semitic one.

At least two of these names seem to be made up of two substantives, the second of which carries the anaphoric suffix -*ni*. They are *Ea-mušni* and *Ḫaruṣi-enni*. These are of special interest because in the former the divine name is initial and in the latter the initial element is a loan word. The meanings of the two names seem obvious, though.

SINGLE ELEMENT NAMES

The single element names are particularly difficult to treat. Since so little Hurrian vocabulary is known to us, often these can be designated as Hurrian only by association in other personal names with established Hurrian elements. Philological problems beset the scholar, too. Is the name Baba a Hurrian personal name, based on the element *pap*; or is it Akkadian *baba*, related to the element found in the personal name *Bab-aḫ-iddin*, an Assyrian chancellor found in Boghazkoy material?[29]

There are a few single element names with no suffixal formatives that may be Hurrian. These include Kazi, Kupapa, Papa, Puḫu, Tati, Taya, Tiḫi, and ^{f}Ulmi. Three of these seem positive enough. Kupapa is a Hurrian divine name and Puḫu and ^{f}Ulme are well-established Hurrian name elements.

The great majority of the single-element names have added suffixal formatives. These usually contain a root, plus a thematic vowel, plus the suffixal formative comprised of one or two consonants followed by a vowel. Such formatives are -*ḫe*, -*ḫu*, -*ki*, -*ku*, -*li*, -*mi*, -*na*, -*ni*, -*pši*, -*pu*, -*ša*, -*štu*, -*ti*, -*wa*, -*zi*, -*zu*. Most of these are found in the onomastica at Nuzu.[30]

Undoubtedly some of these represent two sufformatives that have merged. Such would be -*pši* and -*štu*. At least one name carries a more extended sufformative. Apištae apparently contains -*š*-, -*t*-, and -*ae* (perhaps an adjectival ending). A vocalic sufformative is found in -*a* in the names *Ḫe-ḫe-a*, *Na-na-a*, and ^{f}*Ti-ḫa-a*. It is possible that some of the names that end in -*wa* contain this same element concealed in a *u-a* glide that is written in the cuneiform with -*wa*.

The most common sufformative is -*ya* (-*i̯a*). It is well known that it is a hypocoristic suffix. This may be its sole function, though such is not yet demonstrable. At Nuzu this was common after the first vowel of final elements, so that *Arik-kaya* was found as a shortened form of *Arik-kamare*. This usage is not common here. It occurs in the name Tešeya, which may contain a shortened form of Tešup, but also may contain a distinct element *teš*. It more commonly is attached to an initial element as if it were forming a shortened form of a two-element name. Examples of this are Ananiya (cf. *Anani-Šarruma*), Kiliya (*Kilp-ipri*), Penteya (*Pente-šina*), Talmiya (*Talmi-tešup*).

A formative found here that is not found at Nuzu seems to be a combination of -*ya* and either -*nu* or -*anu*. The -*ya* may represent a glide between the initial form, with its vocalic ending and an -*anu* ending. This ending, like -*ya*, is often found attached to initial elements, as if to form a shortened form of a two-element name. Note *Aki-tešup* and *Akiyanu*, *Ari-ḫalpu* and *Ariyanu*, *Urḫi-tešup* and *Urḫiyanu*, *Ḫišmi-kušuḫ* and *Ḫišmiyanu*, *Kilp-ipri* and *Kiliyanu*, *Taki-šauška* and *Takiyanu*, *Talmi-tešup* and *Talmiyanu*.

A similar formative is -*an*, one found very commonly at Alalah. It is found in the names *Ta-ku-an* and *Tak-a-an* here. Its role is not yet determined (see element list).

FOOTNOTES

CHAPTER III, HURRIAN NAMES

[1] See Pierre M. Purves (Gelb, Purves, and MacRae, *Nuzi Personal Names*, below), p. 185, for a study of the geographical and chronological spread of Hurrian names. Cf. Frederick W. Bush, "A Grammar of the Hurrian Language," (unpublished Doctor's dissertation, Brandeis University, Waltham, Massashusetts, 1964), p. 9, also.

[2] Ignace J. Gelb, Pierre M. Purves, and Allan A. MacRae, *Nuzi Personal Names* ("Oriental Institute Publications," LVII. Chicago: The University of Chicago Press, 1943), p. 5.

[3] Donald J. Wiseman, *The Alalakh Tablets* ("Occasional Publications of the British Institute of Archaeology at Ankara," 2. London, 1953), p. 9.

[4] *Ibid*.

[5] Emmanuel Laroche, *Recueil d'onomastique hittite* (Paris: Libraire C. Klincksieck, 1952), 84-91.

[6] J. A. Knudtzon, Otto Weber, and Erich Ebeling, *Die El-Amarna-Tafeln* ("Vorderasiatische Bibliothek," 2. Leipzig: J. C. Hinrichs, 1915).

[7] L. Messerschmidt, "Mittanni-Studien," (*Mitteilungen der Vorderasiatisch* 4/4, 1899), pp. 17 f.

[8] Ferdinand Bork, "Mitanni-namen auf Nippur," *Orientalistische Literaturzeitung* IX, 1906, 588-91.

[9] See the bibliography for these works.

[10] F. Thureau-Dangin, "Tablette de Samarra," *Revue d'assyriologie et d'archéologie orientale*, 9 (1912), pp. 1-4.

[11] Fritz Hommel, "Mitanninamen in den Drehem-tafeln," *Orientalistische Literaturzeitung* XVI (1913), 305-6.

[12] Ignace J. Gelb, *Hurrians and Subarians* ("Studies in Ancient Oriental Civilization," 22. Chicago: The University of Chicago Press, 1944).

[13] Purves, *op. cit.*, p. 188.

[14] Bush, *loc. cit.*

[15] Frederick W. Bush, "A Grammar of the Hurrian Language," (unpublished Doctor's dissertation, Brandeis University, Waltham, Massachusetts, 1964), p. 10.

[16] Ephraim Speiser, Introduction to Hurrian ("Annual of the American Schools of Oriental Research," 20, New Haven, 1941), p. 205.

[17] Bush, op. cit., chap. 1.

[18] It must be kept in mind that our distinction between a substantive and an adjective is really not applicable in Hurrian, since what we call the Hurrian "nominal" serves both a nominal and an adjectival function. Bush, op. cit., p. 102.

[19] Charles Virolleaud, "Six textes de Ras Shamra provenant de la XIV^e campagne (1950)," Syria, 28 (1951), p. 176.

[20] Albert T. Clay, Personal Names from Cuneiform Inscriptions of the Cassite Period ("Yale Oriental Series," Vol. 1. New Haven: Yale University Press, 1912), p. 138b.

[21] Speiser, op. cit., pp. 82 ff.

[22] Pierre M. Purves (Gelb, Purves, and MacRae, Nuzi Personal Names), p. 188.

[23] Speiser, op. cit., p. 85.

[24] Bush, op. cit., pp. 194 f.

[25] For a discussion of each formative see the element list.

[26] Speiser, op. cit., pp. 74 f.

[27] Ibid., pp. 98 ff., and Bush, op. cit., pp. 148 ff.

[28] Bush, op. cit., p. 102.

[29] Emmanuel Laroche, Recueil d'onomastique hittite (Paris: Libraire C. Klincksieck, 1952), p. 32.

[30] Purves, op. cit., p. 192.

LIST OF HURRIAN ELEMENTS

-a			This is a common hypocoristic ending in Semitic and other p. n.'s. Perhaps it also serves in a Hurrian name here. See Tallqvist, *APN*, p. 263a.
	-a		
		tiḫa-	^{f}Ti-ḫa-a
aa			Laroche says that this is the Hurrian name of the Babylonian god *Ea* (*Ugar*. III, p. 126). It is common in Semitic names as Tallqvist shows (*APN*, pp. 1-2) in the following entries: *A-a-ab-bu*, ^{il}*A-a-apal-iddin*, ^{il}*A-a-ba-ba*, ^{il}*A-a-bel*, *et al*. It is combined with what appears to be a Semitic second element here.
	aa-		
		-iddina	^{il}A-a-[iddi]na^{na}
aḫl			For the meaning of this element see *eḫl*. The shift of vowel may simply be a dialectal variation. The place of provenance of the tablets containing the names with *aḫl* / *aḫal-* is unknown, except for 16.286 which comes from Ugarit. The place of origin of the tablets containing the *eḫl* / *eḫel* spelling (17.226 and 355) is Carchemish. Normally the Hurrian *a* and *e* seem to be carefully differentiated. In *ML*,

though, there is an alternation between *-ma-*/ *-me-*, *-lla-*/*-lle-*, and *ya-*/*ye-* (Bush, *GHL*, p. 40) that indicates that these vowels were not always so distinct.

aḫl-		
	-ati	^{1}Aḫ-la-ti
aḫli-		
	-yana	^{1}Aḫ-li-ya-na
aḫal-		
	-tarummi	^{1}A-ḫal-ta-ru-um-mi
	-tenu	^{1}A-ḫal-te-nu, ^{1}A-ḫal-te-na
	-yana	^{1}A-ḫal-y[a-]na
ak		This verbal root is found in *ML* 1:87. It was translated by Bork in *Die Mitannisprache*, p. 124, as "darbringen, abliefern." Tallqvist (*APN*, p. xxviii) translated it "bring." Speiser relates it (*JAOS* LIX 1939 298 n. 36) to the Urartean *agu*, "guide, direct." Bush (*GHL*, p. 208) translates it accordingly.
ak-		
	-meni	^{1}Ag-me-ni
	-tena	^{1}Ak-te-na
	-yanti	^{1}Ak-ya-an-ti
aki-		(See discussion of *akap-* for significance of the *-i-* vowel.)

	-ḫinni	^{1}A-ki-ḫi-in-ni
	-yana	^{1}A-gi-ya-na
	-tešup	^{1}A-kit^{il}tešup, ^{1}A-gi$_{5}$^{il}tešup, ^{1}A-kit$^{il}_{2}$tešup, ^{1}A-gi$_{5}$$^{il}_{2}$tešup, ^{1}A-git^{il}tešup
akal		Cf. *NPN*, p. 199. *A-qa-la-a-a*, *A-qa-la-a*. This is the verbal root *ak* with an added vocalic verbal class marker and the formative -*l*.
akal-		
	-tadu	^{1}A-gal-ta-du
akap		This is the verbal root *ak* with an added vocalic verbal class marker and the formative -*p*. The Hurrian verbal root is made transitive or intransitive by the addition of an -*i* or an -*a* vowel. The -*i* is the transitive indicator and the -*a* is the sign of the intransitive. Purves (*NPN*, p. 188) understood the -*a* as a passive indicator. Speiser (*IH*, pp. 85 f.) and Bush (*GHL*, pp. 194-98) see the -*a* as the sign of the intransitive. Thus, *akap-* would be "(he) proceeds," while *akip-* would be "(he) directs" or "(he) grants."
akap-		
	-ḫe	^{1}A-kap-ḫe
	-šeni	^{1}A-kap-šeni

		-šarru	^{1}A-k[a]p(?)-šarru
amum			This is found in the onomastica of Nuzu in *A-mu-mi-te-šup* and *A-mu-ur-mi-te-šup* (*NPN*, p. 200). It occurs in two Hurrian words known to us: *a-mu-mi-iḫ-ḫu-ri* and *a-mu-mu-un-na*. Gordon in *DNT* 4.17.13 gives the meaning of the former as "representative(?)" and the meaning of the latter as "gate(?)." Von Soden (*Ak. Hand*. I, p. 45b) accepts both meanings and identifies them as Hurrian loanwords.
	amuma-		
		-ya	^{f}A-mu-ma-ya
	amumi-		
		-ki	^{1}A-mu-mi-ki
-an			This ending is very common in the names from Alalaḫ. The examples are too numerous to cite but the following are typical: *Ab-ba-an*, ^{f}*A-ḫa-an*, *Aḫ-mu-ša-an*, *A-i̯a-an*, *A-ka-an* (*WAT*, pp. 125-36). Speiser, *JAOS* 74 (1954) 25, connects this with the associative -*n* (*IH*, pp. 106,167).
	-an		
		taku-	^{1}Ta-ku-an
		taka-	^{1}Ták-a-an

ana		This has no relation to the common *-ānu* ending. See *NPN*, p. 200. It is not a common element in the onomastica. Wiseman (*WAT*, p. 127) lists *A-na-i̭a* and *A-na-i-lim-ma*. Laroche (*ROH*, p. 16) cites *Anija*, an Egyptian. The few cases at Nuzu are not particularly helpful. Speiser (*IH*, p. 53) gives nothing plausible unless it would be *ani/u*, the demonstrative pronoun "that."
ana-		
	-tena	^{1}A-na-te-na
	-tešup	^{1}A-na$\overset{il}{__}$tešup, ^{1}A-na$\overset{il}{__}_{2}$tešup
anan		This element is not found at Nuzu. It is common at Alalaḫ (*WAT*, p. 128): *A-na-ni*, *A-na-ni-i̭a*, *A-na-ni-in*, *A-na-ni-šarri*, *A-na-ni-um-še-ni*, *A-na-nu-me-ni*. Cf. Neh. 10:27 for *'anan*, I Chron. 3:24 for *'^{a}nani*, and Neh. 3:23, 11:32 for *'^{a}nanya(ḫ)*. Laroche lists *Ananipiya* in *ROH*, p. 16. *EBPN*, p. 66a, cites *A-na-ni-im*, and *PNC*, p. 14b, gives *A-na-na-*, *A-na-ni*, *A-na-im*, *A-na-mu-um*. Uyechi (*UgAPN*, p. 55) thinks that this may be a Hurrian d.n. The elements with which it is found seem to indicate that it is Hurrian, but an appellative. Note its occurrence in combination with

the divine names Tešup, Ḫepi, and Šarruma. It could be the element ana- with a root complement -n.

anan-		
		^{1}A-na-a[n(?)- -
	-aya	^{f}A-na-na-ya
	-yana	^{1}A-na-an-ya-na
	-tenu	^{1}A-na-an-te-nu, ^{1}A-na-an-te-na
anani-		
	-ḫepi	^{f}A-na-ni-ḫe-bi
	-šarruma	^{1}A-na-ni$^{\underline{il}}$šarru-ma
	-tešup	^{1}A-na-ni$^{\underline{il}}$tešup
	-ya	^{1}A-na-ni-ya
	-zarru	^{1}A-na-ni-za-ar-ru
ant		There is a Hurrian root complement -ant. It is found in the form pis-ant, where it makes pis-, "rejoice," transitive in meaning, "rejoice about, over." See Bush, GHL, p. 181. This has been related to the deictic element anti-, "this." See Speiser, IH, p. 135. It is to be noted that a final element ant is fairly common at Nuzu (NPN, p. 201).
-ant		
	šan-	^{f}Ša-na-an-ti
-anti		

		aki-	^{1}Ak-ya-an-ti
ap			This element is common at Nuzu, but Purves makes no suggestion as to its meaning (*NPN*, p. 201). Laroche has demonstrated that at Boghazkoy (*RA* 54 1960 189-92) *api*- means "face, front." See Bush, *GHL*, p. 132 for a discussion of the element. As to whether this is related to the element found in the personal names has yet to be demonstrated. On the interchange of *b*, *p*, and *w*, see Speiser, *IH*, pp. 25-26.
	ap-		
	apeya		^{1}A-be-ya, ^{1}A-bi-ya
	apiš-		
		-tae	^{1}A-bi-iš-ta-e, ^{1}A-b]i-iš-[t]a(?)-i
	apur-		
		-šanu	^{1}A-bur$_{5}$-ša-nu
	apuš-		
		-gama	^{1}A-pu-uš- -, ^{1}A-pu-uš-g[a-ma, ^{1}A-pu-u[š]-ga$_{5}$-ma
apin			This element is rather rare. Only two occurrences are found at Nuzu: *A-be-na-tal* and *A-bi-na-tal* (*NPN*, p. 201 b). Perhaps the most important thing is the fact that it is combined with -*a-ri/* *tal*, a common Hurrian element
	apin-		(*NPN*, p. 207).

	-atal	^{f}A-bi-in-a-tal
ar		"To give." For the literature on this and its relation to the Urartean aru, "give", see NPN, p. 202b. This meaning has now been confirmed in the Quadri-lingual Vocabulary from Ugarit. See Bush, GHL, p. 171.
ar-		
	-ḫalpu	^{1}Ar-ḫal-ba
	-suwanu	^{1}Ar-sú-wa-nu, ^{1}Ar-s]ú-wa-na, ^{1}Ar-sú-wa
	-tenu	^{1}Ar-te-nu
	-wanu	^{1}Ar-wa-nu
	-waššu	^{1}Ar-wa-šu, ^{1}Ar-wa-aš-ši
ar(i)-		
	-ḫalpu	^{1}Ar(i)-ḫal-pu, ^{1}Ar(i)-ḫal-pa, $^{1}_{2}$Ar(i)-ḫal-pa
	-ši/amika	^{1}Ar(i)-ši-mi-ga, ^{1}Ar(i)-ša-mi-ga, ^{1}Ar(i)$\overset{il}{__}$šimika, ^{1}Ar(i)$\overset{il}{__}$šimika^{ga}
	-taya	^{1}Ar(i)-ta-ya
	-tešup	^{1}Ar(i)$\overset{il}{__}$tešup, ^{1}Ar(i)$\overset{il}{__}_{2}$tešup, ^{1}Ar(i)$\overset{il}{__}_{2}$tešup^{up}
ari-		
	-išpi	^{1}A-ri-iš-pi
	-šarru	^{1}A-ri-šarru
	-yanu	^{1}A]-ri-ya-nu
-ari		
	-tešup	^{1}Ti-su-pa-ri
arim-		

-turi ^{1}A-rim-t[u-ri

arrapḫ Apparently this is another place name that came into the onomastica. For its use at Nuzu see *NPN*, p. 205. Note that this name occurs with the Semitic *-ānu* ending. It is found at Alalaḫ with the Hurrian, gentilic *A-ra-ap-ḫu*, (*WAT*, p. 205.

arrapḫ-

-anu ^{1}Ar-rap-ḫa-na

arsuwanu Gordon relates this name to that of the Syrian (Hurrian?) usurper who sat upon the throne of Egypt in the chaotic period between the Nineteenth and Twentieth Dynasties. See *UL*, p. 123, n. 7. For the Egyptian account see the Great Papyrus Harris, translated in *ANET*, p. 260. For discussion of this period see Gardiner's *Egypt of the Pharaohs*, pp. 281 ff. Gordon feels that it is not Semitic. It may be of interest that Arsuwanu is the father-in-law of ^{f}Dalaptum, the sister of Niqmadu, the king of Ugarit. See *PRU III*, 15.85. O'Callaghan (*Ar*. *Nah*. p. 63, n. 1) thinks this name may be Indo-Aryan. See also Ward, *JNES* XX(1961) 32-33.

arsuwanu ^{1}Ar-sú-wa-nu, ^{1}Ar-s]ú-wa-na, ^{1}Ar-sú-wa

ašm		The meaning is unknown. *NPN*, p. 37, lists ^{f}*Aš-mu-un-na-a-a* and *Aš-mu-uš-še-en-ni* only. Wiseman (*WAT*, pp. 129 f.) lists 14 entries with this element initially, including *Aš-ma*, *Aš-ma-a-du*, *Aš-mu-ḫe*, *Aš-mi-šarri(ri)*, *Aš-mu-še-ni*, and *Aš-mu-wa*. Laroche (*ROH*, p. 18) adds *Ašmi-LUGAL-ma* and ^{f}*Ašmunikal*. It seems obvious, then, that it is a Hurrian element (O'Callaghan, *Ar*. *Nah*., p. 55) and that it may be, as Laroche suggests (*ROH*, p. 87), a verbal element. Speiser does not mention this root in *IH*.
ašmu-		
	-wanu	^{1}Aš-mu-wa-na
ašt		This root is found in the *ML* 2:76 and elsewhere. In the Nuzu texts *aštuzzi* was first interpreted by Speiser (*AASOR* XVI 134) as the equivalent of *damqu*. It is now known that the root *ašte-* means "woman" (Speiser, *IH*, pp. 74, 116). The element is common in the onomastica: *PNCP*, p. 60; *NPN*, p. 206; *APN*, p. 272; *WAT*, p. 130; and *JCS* 13 (1953) 53.
ašta-		
	-mešari	^{1}Aš-ta-me-šar-ri
ašte-		

-ḫe ^{f}Aš-te-ḫe

-ḫeyawa ^{1}Bin-aš-te-ḫé-ya-wa

aštar This element occurs in the names of Nuzu in *Aš-tar-te-ya*, *Aš-tar-te-šup*, *Aš-tar-til-la*, *Til-la-aš-ta-ri* (*NPN*, p. 206). At Alalaḫ we find *Aš-ta-ar-mu* and *Eḫli-aš-tar* (*WAT*, p. 130). Tallqvist associated this (*APN*, p. xxx) with the goddess Ištar. Purves is reluctant to agree(*NPN*, *loc*. *cit*.). Gelb, in an editorial addition (*NPN*, *loc*. *cit*.), suggests that it is a dissimilated form of *artar*. In the alphabetic texts the d. n. *'ṯtr* is found (*UT* 19.1941); this, then, appears to be the male counterpart of Astarte. Note the occurrence of the name *'ṯtrab* in the alphabetic texts (*UT*, *loc*. *cit*.).

aštar-

-api ^{1}Aš-tar-a-bi

-mi ^{1}Bin-aš-tar-mi

atal It has been difficult to determine whether to read these names with *a-ri* or *a-tal*. Speiser prefers to take this as *a-ri* (*IH*, *passim*). At Nuzu the names *Arta-atal*, *Atal-tešup*, *Šeriš-atal*, and *Zilip-atal* are found with *a-t* / *da-al* spellings. Purves cites (*NPN*, p. 207) evidence from other sources to buttress this. Now

A-da-al-še-ni in 11:839 and 15.X of *PRU III* can be added to the list.

It may be of interest that Ugarit seems to give us the first instance of this element occurring in a feminine name. Laroche, in *RA* 54 (1960) 192-93, is reluctant to relate the Hurrian word *enda-n* to the Sumero-Akkadian ^{SAL}*entu*, "chief priestess", since the person to whom it applies is named *Tiša-ri/tal* and he is unaware of a feminine name with this element. Cf. Bush, *GHL*, p. 281, n. 28.

atal-

-šeni ^{1}A-tal-še-ni, ^{1}A-tal-šeni, ^{1}A-da-al-še-ni, ^{1}A-dal-š]i(?)-in-ni

-atal

apin- ^{f}A-bi-in-a-tal

ipri- ^{1}Ipri-a-tal

att This element brings to mind immediately the Hurrian word for "father", *attay*. See Bush, *GHL*, pp. 105, 309). It must be remembered the same stem is used for the Hittite word for "father" (Sturtevant, *A Hittite Glossary*, p. 32). Due to the failure to differentiate the voiced and the voiceless stops in the syllabic writing, it is possible that this element may conceal the d. n. *Addu*. Thus, any identification of these names must be somewhat tentative. Common examples of this element are: *At-ta-a-a* (*PNC*, p. 24); *At-ta-ḫa-si-a* and *At-ta-ilu-ma* (*PNCP*, p. 61); *At-ta-a-ma-a-ḫi* and *At-ta-im(?)-ni* (*APN*, p. 273); *Atta*, *Attatta*, *Adduwa* (*ROH*, p. 19); ^{f}*At-ta-ak-ku*, *At-ta-nu*, and *At-ti-ya* (*NPN*, p. 207).

atta-		
	-napi	^{1}At-ta-na-bi
	-nu	^{1}At-ta-nu, ^{1}At-ta-ni
	-ru	^{1}Ad-da-ru
atte-		
	-nu	^{1}At-te-nu
	-ya	^{1}At-te-ya
attu-		
	-manu	^{1}At-tu-ma-nu
	-yanu	^{1}At-tu-ya-nu

aupšu

This name is found at Alalaḫ (*WAT*, p. 130b) as *A-up-še* and *A-u-up-ša-en*. Since -*še* is found at Nuzu after initial elements that end in -*p* (*akapše*, *unapše*) as a shortened form of *šeni* (*NPN*, p. 253 a), it may be safe to conclude that this is Hurrian. The word is difficult to classify, nonetheless, and is treated as a

		unit here.
	aupšu	^{1}A-up-šu
ea		This Babylonian deity was the god of the waters and of the abyss. His name means "House of the Water." He was known for his wisdom and magical powers. See *ANET*, pp. 60-64, *et al*. His name is found here in combination with a Hurrian element.
	ea-	
	-mušni	$^{1\ il}$É-a-muš-ni
eḫ		This seems to be Hurrian. Purves thinks it is possible there is such a Hurrian element, but has little in the Nuzu names to support this (*NPN*, p. 208). In the alphabetic texts we find *aḫyn*, *iḫyn*, and *ig̀yn* (*UT*, pp. 508-9). We know that the Hurrian language possessed two velar fricatives which were distinguished as to voice (Bush, *GHL*, pp. 78-81). It is probable that the difference was not phonemic. In Gen. 46:21 a son of Benjamin is named אֵחִי. It looks very much like our stem here. It may be that names which have been felt to contain the Semitic element *'aḫ* really contain the element discussed here. The presence of a number of names at Alalaḫ with the initial element *eḫ-*

		and *eḫḫ-* seem to support the existence of such an element.
eḫe-		
	-yanu	^{1}E-ḫe-ya-nu, ^{1}E-ḫé-ya-nu
eḫl		The meaning of this element now seems to be established as "saviour, liberator." The quadrilingual vocabulary from Ugarit (see Bush, *GHL*, p. 171) equates *eḫlumme* with the Ugaritic *ḥuwau* and the Sumerian *KAR*, which means "to deliver, save, preserve." Cf. Landsberger, *JCS* 8 (1954) 57 n. 111 and *PRU IV*, p. 265.
eḫli-		
	-kušuḫ	^{1}Eḫli^{il}kušuḫ (This was read in *PUR III*, p. 248, as KAR-kušuḫ)
	-nikkalu	^{f}Eḫ-li-ni-ik-ka-lu, ^{f}Eḫ-li^{il}ni-ik-ka-lu, ^{f}Eḫli^{il}ni-ik-ka-lu
elam		The RŠ Voc III 28 gives *e-la-mi* as the Hurrian equivalent of the Akkadian *māmītu* and the Sumerian *NAM.ERIM*, "oath, curse." Perhaps the name below, *Elamatyanu*, contains this element plus the root complement *-t-*. See Bush, *GHL*, pp. 183-84 and Speiser, *IH*, p. 133.
elamat-		
	-yanu	^{1}E-la-ma-at-ya-nu

ell		A name such as *El-la-na* is difficult. There is the good Hurrian word *ela*, "sister", *IH*, p. 74. At Nuzu the element *elli* occurs in combination with *akap-*, *kušuḫ-*, *niniš-*, *unap-*, *uriš-* and other Hurrian elements (*NPN*, p. 209). Yet we find in the alphabetic texts the p. n. *iln* with good Semitic possibilities. The name below may be Hurrian or Semitic.
ella-		
	-na	^{1}El-la-na
ent		Purves thinks this may be Hurrian. It is found at Nuzu in the names *E-en-ti* and ^{f}*E-en-ti-ú* (*NPN*, p. 210).
enta-		
	-šalu	^{1}En-ta-ša-lu, ^{1}En-ta-ša-li, ^{1}En-ta-šal
	-šuri	^{1}En-ta-šu-r[i(?)
er(i) / ir(i)		"Aid, help." See *IH*, p. 66; *NPN*, p. 220; *ROH*, p. 88. It is found in the alphabetic texts in *iryn*, *UM* 20.248. Laroche lists *E/Irija*, *Irijaja*, *Irijatti* (*ROH*, p. 23). Wiseman cites *I-ri*, *I-ri-a-du*, *I-ri-ḫal-pa*, *I-ri-ḫa-zi*, *I-ri-ja*; *Ir^{il}IM*, *Ir-kab-du*, *I-ri-ip-še-ni*, *et al*. (*WAT*, p. 138).
eri-		
	-yana	^{1}E-ri-ya-na

	ir-	
	-kapti	^{1}Ir-kap-ti
	-yana	^{1}E-ri-ya-na
ew		This element occurs in the names in Gadd's list from Chagar Bazar, *Iraq* VII (1940) 37, in the p. n. *E-we-en-ni*. At Nuzu it appears in *E-wa-zi*, *E-we-en-na-an-ni*, and *E-wi-id-du* (*NPN*, p. 211. At Alalaḫ we find *E-wa/i/u*, *E-wa-ma-lik*, *E-wi-en*, and *E-we-i̯a* (*WAT*, p. 134). It seems highly probable that this is Hurrian.
	ewen-	
	-nina	^{1}E-we-en-ni-na
ḫalp		This is the ancient name of the city of Aleppo. It was not uncommon in the ancient world for people to bear place names. See Laroche on "Noms tirés de la toponomie," *ROH*, pp. 71-76. The probabilities are that the place name here is understood as theophorous, the eponymous deity of the city bearing the same name as the city. For this element in p. n.'s from Cilicia see Goetze, *JCS* 8 (1954) 77b, 80 n. 102.
	-ḫalpa	
	ar(i)-	^{1}Ar(i)-ḫal-pu, ^{1}Ar(i)-ḫal-pa, ^{1}Ar-ḫal-ba, $^{1}_{2}$Ar(i)-ḫal-pa

ḫar		The presence of *Ḫa-ra-pa-ri/tal* at Nuzu would indicate that this is a Hurrian element (*NPN*, p. 214). It is found a number of times at Nuzu, Alalaḫ, and Boghazkoy in the names from the Kassite period, and in the names from Cappadocia; but never in combination with elements that settle the question. It seems advisable, though, to include it as Hurrian. The Latakia tablet (ℓ 22) gives us the p. n. listed in this study as *Ḫa-ru-ṣi-en-ni*. This is the reading of Thureau-Dangin (*Syria* 15 1934 137-46). Purves suggests that this could be read *Ḫaru-zenni*. Both of these elements are found as p. n.'s in the texts from Nuzu (*NPN*, pp. 55, 175).
ḫara-		
	-kana	^{1}Ḫa-ra-qa-na, ^{1}Ḫa-a[r(?)-qa-ni(?)
ḫaruṣ		"Gold." This Semitic word was borrowed into the Hurrian vocabulary. It is of interest here that it came in from the Canaanite form of the word, *ḫaruṣu*, not the Akkadian, *ḫuraṣu*. For a discussion of this name and its Hurrian ending see Thureau-Dangin, *Syria* XV (1934) 145-46).
ḫaruṣi-		

	-enni	^{1}Ḫa-ru-sí-en-ni
ḫattu		The land of the Hittites. Note the gentilic *-ḫe* which is added to form this p. n. See Bush, *GHL*, p. 163.
ḫattu-		
	-ḫe	^{1}Ḫa-tu-ḫu, ^{1}Ḫa-at-tu-ḫi, ^{1}Ḫa-at-tu-ḫí
ḫaz		This could possibly be the Akk. writing for *ḫaš*, the Hurrian word, "hear." The presence of the names *Ḫa-zi-i̯a* and *Ḫa-zi-ip-z(i-la)-ku* at Nuzu caused Purves to so conclude. See *NPN*, p. 215. The occurrence of *Irip-ḫazi* at Alalaḫ points to such a Hurrian element (*WAT*, p. 7). The problem here is how one determines whether the final element of the hypocoristic *Ḫa-zi-ya* was Semitic or not. If so, this probably is the Semitic *ḥzy*, "to see," rather than the Hurrian *ḫaš-*, "to hear."
ḫazi-		
	-ya	^{1}Ḫa-zi-ya
ḫe		This is used for ethnic and geographic terms. See Bush, *GHL*, pp. 163 f. It must be differentiated from *-ḫḫe*, which is an adverbial form signifying "according to, in the manner of." Thus, *Ḫattuḫe*, "Hittite;" but *aštuḫḫe*, "female"

(*IH*, pp. 45 f.). It is obvious that this accounts for the *-ḫe* element in *Ḫattuḫe* and *Mu'ariḫe*. The problem, though, is the *-ḫe* suffix on initial elements that are neither geographical nor ethnic terms.

-ḫe

akap-	^{1}A-kap-ḫé
amani-	^{1}A-ma-ni-ḫu, ^{1}A-ma-ni-ḫe
arapširu-	^{1}A-rap-ši-ru-ḫu
aya-	^{1}A-ya-a-ḫe, ^{1}A-ya-aḫ-ḫe
ḫattu-	^{1}Ḫa-tu-ḫu, ^{1}Ḫa-at-tu-ḫe, ^{1}Ḫa-at-tu-ḫé
late-	^{1}La-te-ḫu
mu'ari-	^{1}Mu-'a-ri-ḫé
namali-	^{1}Na-ma-li-ḫe

ḫeḫ

Purves lists an element *ḫeḫ* in his non-Semitic section of *NPN*, p. 215, but makes no effort to identify it. Nuzu gives us two names with this element: *Ḫé-ḫu-i̭a*, *Ḫé-ḫu-i-i̭a*. At Alalaḫ Wiseman (*WAT*, p. 135) lists ^{f}*Ḫi-ḫi* in the Kadašman-Harbe Chronicle P and in the Irra Myth. Tallqvist lists *Ḫi-ḫi-e* and *Ḫi-ḫi-li*, but makes no comment (*APN*, p. 283). In these names *Ḫe-ḫe-a* is an Egyptian (15.11, 8) while *Kal(?)-ḫe-ḫe-ya* is known only as an official whose father's name is Semitic, *Yanḫammu*.

Ni-ḫe-ḫe(?) gives us no help. Von Soden (*Ak*. *Hand*., p. 339) lists *ḫeḫenu*,"Nasenschleim," which simply illustrates the problem of identification of many of the shorter names.

ḫeḫea		^{1}Ḫé-ḫé-a
-ḫeḫe-		
	kal(?)-	^{1}Kál(?)-ḫé-ḫé-ya
	ni-	^{1}Ni-ḫé-ḫé(?)
ḫepat		The wife of Tešup and of almost equal importance with him in the Hurrian pantheon. She found her way into the Hittite pantheon, hence her name is frequently encountered in the areas of Hurrian and Hittite influence. She is the mother of Šarruma. Her name is often found with the final -*t* omitted.
ḫepat-		
	-šeḫurni	^{f}Ḫé-bat-še-ḫu-ur-ni
-ḫepat		
	abdi-	^{1}Abdi^{il}ḫé-bat
-ḫepi		
	anani-	^{f}A-na-ni-ḫe-bi
	ummi-	^{f}Um-mi-ḫe-bi, ^{f}Um-mi-ḫè-bi
ḫepi		See ḫepat

ḫinni			This seems to be Hurrian since it is combined with *aki-*. It does not seem to occur at Nuzu. At Alalaḫ, Wiseman (*WAT*, p. 135) reports: *Ḫi-in-na-ak-ki*, *Ḫi-in-nu-un-u*, and *Ḫi-in-nu-ut-ta*. *Ḫi-in-na-ak-ki* must be compared with *A-ki-ḫi-in-ni*, found here. There is a Hurrian particle, *ḫenne-*, which means "now, at this time" (Bush, *GHL*, p. 243).
	-ḫinni		
		aki-	^{1}A]-ki-ḫi-in-ni
ḫiši			This element occurs in one name at Nuzu, *Ḫa-la-ḫi-ši* (*NPN*, p. 217). Purves is uncertain as to whether it is Hurrian or Kassite. Its occurrence here with *pu-du-* would seem to support the former.
	-ḫiši		
		putu-	^{1}Bin-pu-d[u]-ḫi-ši
ḫišm			This seems clearly to be an adjective. Found in *ML* 2.115-17; Tallqvist, *APN*, p. xxix; *NPN*, p. 217; *ROH*, pp. 21, 87. Speiser, in *IH*, p. 178, translates it "bright(?)" in a passage in which it modifies silver. Laroche, *Ugarit. III*, pp. 117-19, on the basis of comparison of the names, accepts tentatively the equation of cuneiform *PU* and *ḫišmi*. Since *PU* has the

Akkadian values of *napâḫu* and *namâru*, he is sympathetic to Speiser's proposal. Nougayrol accepts this equation in *PUR IV*, pp. 239, 265.

ḫišmi-		
	-il	^{1}Ḫišmi^{mi}il(?)
	-kušuḫ	^{1}Ḫi-iš-mi^{il}kušuḫ
	-šarruma	^{1}Ḫi-iš-mi-šarru-ma, ^{1}Iš-mi-šarru-ma
	-tenu	^{1}Ḫi-iš-mi-te-nu
	-yana	^{1}Ḫi-is-mi-ya-na
ḫiyar		This may be the Phoenician month name *ḫyr* (found also at Nuzu and Alalaḫ) listed in *UT* 19.960 by Gordon. See Gordon-Lacheman, *Ar. Or.* X (1938) 56-58. It may be that this is related to the Hurrian *ḫii̭aruḫḫe*, "gold" (Bush, *GHL*, p. 337, n. 100). Purves makes this suggestion in relation to the p. n. *fḪii̭ar-elli* (*NPN*, p. 216). The problem is the fact that the *-ḫḫ-* seems to be part of the stem (Bush, *loc. cit.*). Another possibility is the Hurrian *ḫii̭arunna*, "all, entire, complete" listed by Purves (*loc. cit.*).
ḫiyar-		
	-anu	^{1}Ḫi(?)-ya-ra-nu
ḫup		Purves thinks this may be an original *ḫupp*

that became *ḫump* and *ḫup* at Nuzu (*NPN*, p. 218). Note at Nuzu: *Ḫup-tilla*, *Arta-ḫupi*, *Ḫupi-taya*, and *Šanḫara-ḫupi*. See *Ḫu-bi-i̯a*, *Ḫu-bi-ka(?)*, *Ḫu-bi-da*, *Ḫu-bi-ta* at Alalaḫ (*WAT*, p. 135).

-ḫupi

tas- ^{1}T]a-aš-ḫu(?)-bi

ḫut At Nuzu we find names such as *Ḫu-ut-te-šup*, *Ḫu-ut-ti-ir-we*, *Er-wi-ḫu-ta*, *Ḫu-ti-le-en-ní*, and *Ḫu-ti-ip-ši-mi-qa* (*NPN*, p. 218). Clay lists this element as Hittite-Mitannian (*PNCP*, p. 173). As for meaning, "to fight, to struggle" has been suggested (*NPN*, *loc*. *cit*.). Part of the problem is that this element may conceal two roots, since names with both *ḥd/t* and *ḫd/t* are found in the alphabetic texts at Ugarit (*UT*, p. 510). One or both may be Semitic. Note the Semitic root *ḫadu*, "to rejoice."

ḫut-

-aši ^{1}Ḫu-da-ši, ^{1}Ḫu-dá-ši

-munu ^{1}Ḫu-ut-mu-nu

-šakna ^{1}Ḫu-ut-šak-na

-tenu ^{1}Ḫu-ut-te-nu, ^{1}Ḫu-ut-te-na

ḫute-

-šanu ^{1}Ḫu-te-ša-nu

ḫuti-

		-yana	^{1}Ḫu-ti-ya-na
	ḫutup-		
		-šari	^{1}Bin-ḫu-du-up-ša-ri
	ḫutut-		
		-tenu	^{1}Ḫu-du-ut-te-na
il			There may be such a Hurrian element. Note at Alalaḫ the large number of names that contain this element (*WAT*, p. 137). As a second element it is always possible, though, for it to be a Protohattic gentilic (see *NPN*, p. 219) or a form of the Semitic *ilu*, "god."
	-ilu		
		šuna-	^{1}Šu-na-ilu
ini			"God." It is written *eni* normally in the Mittani Letter and in the Boghazkoy texts, often with a double *e*. See *IH*, p.17; *NPN*, pp. 209 f.; and *ROH*, p. 88. For the possibilities of the *e* to *i* shift see Speiser, *IH*, pp. 15 f., 20 f. In the Hittite hieroglyphs it seems to be written with an initial *a*. See *Ugar*. *III*, pp. 126 f. Purves explains *enni* as *en*, "god," plus -*ni*, the demonstrative singular (*NPN*, p. 210). He notes that it is possible that the -*enni* form conceals a plural -*enna*.

		When this form appears initially at Nuzu it always seems to be *enna-*. When it appears finally it commonly is found as here. It may be that the apparent absurdity of a plural ending on an individual's name caused the present form. See Purves' discussion (*NPN*, pp. 188f.).
ini-		
	-tešup	^{1}I-ni^{il}tešup, ^{1}I-ni^{il}tešup^{up}
-enni		
	ḫaruṣi-	^{1}Ḫa-ru-ṣi-en-ni
iparti		This may be related to the name *E-ba-ar-ti*, the name of a number of kings of Šimaš and Elam (Gelb, *HS*, p. 102, n. 38). Gelb considers this as Subarian, since it occurs so commonly among Subarians (*HS*, p. 105, n. 75).
	iparti	^{1}I-bar-ti
ipri		The labial stop in this element represents a voiced labial spirant in Hurrian that is variously represented in the syllabary by signs with *b/p*, *m*, and *w*. See Gordon, *DWT*, p. 36 and Berkooz, *NDA*, pp. 40 f. It occurs in texts as *ib/pri*. Tallqvist lists it as *ipri/iwri* (*APN*, p. 270). See Speiser, *IH*, pp. 25,

41 f. and Bush, *GHL*, pp. 72 ff. At Nuzu it metathesizes and occurs as *erw* (*NPN*, pp. 210-11). It is related to the Urartian *euri*, "lord," and should be so translated (*NPN*, *loc. cit.*). In the alphabetic texts it occurs in *ibrmd* and *bn ibrd* (Uyechi, *UgAPN*, p. 29).

ipri-		
	-atal	^{1}Ipri-a-tal
	-muza	^{1}Ipri-mu-za, ^{1}Ipri-mu-zi, ^{1}Ib-ra-mu-zi
	-šarru	^{1}Ipri-šarru
ipar-		
	-ti	^{1}I-bar-ti
-ipri		
	kilp-	^{1}Ki-il-pí-ip-ri
	tump-	^{1}Tu-um-pí-ip-ri
	tunu-	^{1}Tu-nu-i[p(?)-r]i(?), ^{1}Du-nu-ip-ri
ipš		See *NPN*, p. 220. This element is found in *ML*, 3.20, 4.49. Bork, *Mitspr.*, p. 124, translated it as "entbieten, bestellen." Laroche does not list any names containing this in *ROH*. Wiseman, *WAT*, p. 138, lists *Ip-ša*, *Ip-ša-an*, *Ip-ša-li*, *Ip-ša-li-na*. *NPN*, p. 220, lists *Ip-ša-ḫa-lu*, *Ip-ša-a-a*, and *I-ši-ip-ḫa-lu*. See Goetze, *BASOR* 95 (1944) 18-24.
ipš-		

		-ali	^{1}Ip-ša-li (*PRU III* lists this as *Ibšalu* in the text. The name is found in the alphabetic script as *ipṯl*. See *UM* 20.220.)
iršap			This is evidently an abbreviated form of the d. n. Iršappa.
	-iršap		
		taki-	^{1}Ta-gi-ir-šap, ^{1}Ta-gir$_{9}$-šap, ^{1}Ta-kir-šap
iršappa			A Hurrian deity. See Laroche, *ROH*, p. 86 and Albright, *JNES* 5 (1946) 14 n. 18.
	-iršappa		
		abdi-	^{1}Abdi-ir-šap-pa, ^{1}Abdi-ir-šap
kal			Perhaps a variant of *kil*. Clay in *PNCP*, p. 96, lists a *Ka-li-^{il}Te-šup* as well as a *Ki-li-^{il}Te-šup*, p. 99. *NPN*, p. 222, lists *Gal-te-ya* and *Kaliya*. Laroche, *ROH*, p. 24, lists ^{f}*Kali*, *Kalimuna*, and *KAL-ili*.
	kal-		
		-ḫeḫeya	^{1}Kal(?)-ḫé-ḫé-ya
-kan			This seems to be a formative rather than an element. Note that it occurs as a second element in a number of names at Nuzu (*NPN*, p. 223). *Kan-* occurs as an initial element in a number of names from Anatolia (Sundwall, p. 95).

			Final -*kan* may represent a Hurrian particle -*k*- plus an -*an* element (Bush, *GHL*, p. 111).
	-kana		
		ḫara-	^{1}Ḫa-ra-qa-na, ^{1}Ḫa-a[r(?)-za-ni(?)
		nazí-	^{1}Na-zi-ga-na, ^{1}Na-zi-ka-na
		šarra-	^{1}Šar-ra-ka-nu, ^{1}Šar-ra-ka-na
		tak-	^{1}Ták-ka$_{4}$-na
		turu-	^{1}Tu-ru-ga-na, ^{1}Tù-ru-ka-na
kap			The presence at Nuzu of *Ar-qa-bi* (*NPN*, p. 223) suggests the existence of such an element. It could be a variant of *kaw*.
	kap-		
		-izzi	^{1}Ka-bi-iz-zi
kapta			This may be a d. n. in the p. n. *Irkabti*. Clay, in *PNCP*, p. 95, lists an ^{il}*Kab-ta-ilu*. See Ranke, *EBPN*, p. 200.
	-kapti		
		ir-	^{1}Ir-kap-ti
		-kaptu	^{il}U-za-kaptu
kaw			This could be a Hurrian element in the light of the occurrence of *Kawinni*, *Kawinnanni*, and *Arka-inni* at Nuzu (*NPN*, p. 224) and *Kawinni* at Alalaḫ (*WAT*, p. 139).
	kaw-		
		-anu	^{1}Ka-wa-na

kaz			Purves lists this as Hurrian, probably on the basis of the p. n. *Arik-kazu* from Nippur (*NPN*, p. 224). He cites from Nuzu: *Qa-a-zi*, *Qa-zi*. Again, it is difficult to speak from such limited evidence.
	kaz-		
		-zu	^{1}Kaz-zu
	kazi		^{1}Ka-zi
-ke/i			This final element is common at Nuzu in such names as *Arraki*, *Ḫatrake*, *Ḫerrike*, *Inniki/e*, *Irrike*, *Kelke*, *Kirruke*, *Satuke*, *Tenteke*, *Unniki*, *Uzzuke*, *Zapaki*, *et al*. (*NPN*, p. 224). Speiser discusses an element -*ki*, which he feels is a negative (*IH*, p. 166). This hardly seems to be the explanation of this element.
	-ki		
		ammumi-	^{1}A-mu-mi-ki
		pizit-	^{1}Pí-zi-it-ki
		sakit-	^{1}Sa-ki-it-ki
		saluk-	^{1}Sà-lu-uk-ki
		ṣalme-	^{1}Ṣa-al-me-ki
		uttu-	^{1}Ut-tu-ki
kil			"Heal." See *IH*, p. 85 and *NPN*, p. 224, on *kel*; also *ROH*, p. 88. Speiser feels that the verbal

element is *kel*. Purves (*AJSL* 57 1940 181, n. 96) suggests that Akkadian scribes wrote the Hurrian *kel* as *kil*. Both are found at Nuzu. It seems to be *kil* at Boghazkoi, *ROH*, p. 25. Clay lists a number of names (*PNCP*, p. 99) with *kil* and *kili*. Uyechi thinks that it may represent a d. n., (p. 37). Note that David's second son (II Sam. 3:3) was named כִּלְאָב and his wife, daughter of Saul, was named מִיכַל (I Sam. 14:49); while one of the sons of Ruth was כִּלְיוֹן (Ruth 1:2).

kil-

-pipri ^{1}Ki-il-pi-ip-ri

kili-

-ya ^{1}Ki-li-ya

-yanu ^{1}Ki-li-ya-nu

kintar It is possible that this is a place name that has entered the onomastica. See Purves, *NPN*, p. 227. Nougayrol reads *TUR-ki-in-da-ri* as *Bin-ki-in-da-ri*. At Nuzu the p. n. *Tu-ri-ki-in-tar* is attested. Perhaps this indicates how this name should be read.

-kintari

tur- ^{1}Tur-ki-in-da-ri

kir — This element is found in the names from Ur III. Gelb cites (*HS*, pp. 110, 114) *Kir-ba-tal* and *Ki-ri-pu-ul-me*. It is found at Alalaḫ (*WAT*, p. 140) and Nuzu (*NPN*, p. 228) and in the Kassite material (*PNCP*, p. 180). It is of interest that the form *kiripu-* is found in the name below and in one of Gelb's list from Ur III.

kir-

-yana	[1]Ki-ir-ya-na

kiripu-

-ya	[1]Ki-ri-pu-ya

-ku — This may be a Hurrian formative in the name *Pu-uš-ku*. It occurs in a number of p. n.'s at Nuzu. See *NPN*, p. 228.

-ku

puš-	[1]Pu-ú-uš-ku

kupapa — The principal goddess of Carchemish (*Ugar. III*, p. 121). She is found at Boghazkoy and at Kizzuwatna. Gurney thinks she is the prototype of the Phrygian Cybebe-Cybele (*The Hittites*, p. 138) and of uncertain origin. She was found at Chagar Bazar where she was worshipped along with Šimika, which causes O'Callaghan to think

			that she is Hurrian (*Ar. Nah.*, p. 28).
	kupapa		^{f}Ku-ba-ba
kušuḫ			Hurrian deity. The equivalent of Sin, the moon god. See *NPN*, p. 231; *ROH*, p. 88. Also, *JCS* 8 (1954) 57, n. 111, Landsberger.
	-kušuḫ		
		eḫli-	^{l}Eḫli^{il}kušuḫ
		ḫišmi-	^{l}Ḫi-iš-mi^{il}kušuḫ
		šarru	^{l}Šarru^{il}kušuḫ
kutt			The name below, *Ku-ut-ta-na*, could contain the good Semitic root *qtn* (see Gelb's List, *NPN*, p. 323), but it may show a Hurrian *kutt*. See *NPN*, p. 231. Or is it *kut* plus *tana*?
	kutta-		
		-na	^{l}Ku-ut-ta-na
maḫ			It is possible that this is a Hurrian element. At Nuzu there are two names that contain such, *Ma-ḫi-i̯a* and *A-ri-im-ma-ḫé* (*NPN*, p. 232).
	maḫ-		
		-nina	^{l}Ma-aḫ-ni-na
	maḫi-		
		-šana(?)	^{l}Ma-ḫi-za-na
mat			This seems to be a verbal element, since it is found at Nuzu as *Ma-ti-ip-te-šup* (*NPN*,

pp. 233 f.). Alalaḫ adds (*WAT*, p. 141) the following names to attest it: *Ma-ti-e-ni*, *Mat-ti-ne-ni*, and *Ma-ti^{il}IM*. The names from Ugarit would seem to indicate either a verb or an adjective. Purves suggests a possible meaning of "to requite" (*NPN*, p. 192).

mat-

-azu ^{1}Ma(?)-at(?)-a-zu

-tena ^{1}Ma-at-te-na

-tešup ^{1}Ma-at$^{il}_{2}$tešup

mati-

tešup- ^{il}Tešup-ma-ti

meni

This is a rather common element in Hurrian names. It is particularly so in feminine names and as a second element. *NPN*, p. 234, lists some ten different examples. Wiseman (*WAT*, pp. 125-53) adds others. Goetze in *JCS* 13 (1959) 101-2, lists other examples from Alalaḫ, Chagar Bazar, Nippur, Nuzu, and Boghazkoy. Its meaning still eludes us. See Sundwall, pp. 141-42, for the same or similar element in the names of Asia Minor.

-meni

ak- ^{1}Ak-me-ni

-mena

		panu-	[1]Pa(?)-nu-me-na
mešarru			Note the occurrence of this element in the name of Enmesharra, the son of Anu and the father of Enlil. See Dussaud, *Prélydiens, Hittites et Achéens*, p. 42 and *ANET*, pp. 51, 337.
	-mešarru		
		ašta-	[1]Aš-ta-me-šar-ri
mu'ari			A place name. See Virolleaud, *Syria* 21 (1940) 125, 127-28 and Nougayrol, *PRU III*, p. 266.
	mu'ari-		
		-ḫi	[1]Mu-'a-ri-ḫi
mul			This element is found at Nuzu in the name *Mu-lu-i̭a* (*NPN*, p. 235). It may be Hurrian. Its presence in the p. n. *Mu-la-wa-al-wi*, below, would point toward an Anatolian origin. The fact that Hurrian and Hittite have a -*(z)zi* (*ROH*, p. 138) does not help clarify things here. Note *Muliya-ziti* at Boghazkoy (Laroche, *RHA* 13 1955 97).
	mulu-		
		-zi	[1]Mu-lu-zi
	mula-		
		-walwi	[1]Mu-la-wa-al-wi
muš			Thureau-Dangin (*RA* 36 1939 22 ff.) suggested

"auguste, sublime," for this element. Speiser (*IH*, p. 76) concurs, translating it as "exalted." The form occurs more commonly with the demonstrative -*ni* (Speiser, *IH*, pp. 98 ff., thinks it is -*ne*). It is very common at Alalaḫ (*WAT*, pp. 125-53, lists more than a dozen examples) and at Nuzu (*NPN*, *loc*. *cit*.) where it occurs several times with the divine determinative. It seems rather to be an epithet than a deity, however. An example here is corroborative of this. For *z* as a variant writing for *š* see Speiser, *IH*, p. 30.

	-muš		
		ipri-	^{1}Ip-ra-mu-zi, ^{1}Ipri-mu-zi, ^{1}Ipri-mu-za
	-mušni		
		ea-	^{lil}É-a-muš-ni
naḫ			In *ML* III, 96 the element *na-ḫu-* occurs. *NPN*, p. 237, cites a *Na-ḫu-i̭a*. Gelb lists a *Na-ḫa-ba-tal* from the documents of the Ur III period (*HS*, pp. 110, 114). He says the -*atal* is obviously Hurrian and that the *naḫap-* may well be Hurrian.
	naḫu-		
		-ya	^{1}Na-ḫu-ya

nan		This seems clearly to be a Hurrian element. From the Ur III period we find *Na-ni-ba-dal* (Gelb, *HS*, p. 114). Names such as *Na-an-te-šup*, *Na-ni-ip-te-šup*, *Na-ni-be-er-wi*, and *Na-ni-ip-til-la* make it obvious (*NPN*, pp. 237-38).
nanu-		
	-wati	^{1}Na-nu-wa-ti (Cf. *U-a-at-ni-ni* at Nuzu, *NPN*, p. 239.)
nana-		
	-a	^{1}Na-na-a
	-aš-	^{1}Na-na-aš- -
	-raya	^{1}Na-ni-ra-ya
nawar		Purves gives this as a Hurrian element that is a pl. n. that became a d. n. See *NPN*, p. 238. Gelb supports this by citing the p. n. from Ur. III, *Nawar-šen*, which is based on the pl. n., Nawar, which became a d. n. This was not uncommon at Nuzu and elsewhere. See Gelb, *HS*, pp. 58, 113. The problem here is the nature of the second element, -*udu*. This does not seem to be related to -*addu*, since the name occurs in the alphabetic texts as *nwrd* (*UT* 19.1628). It is tempting to think of the Semitic *na(wa)aru*, "to shine," but it may not be related at all.

nawar-		
	-udu	^{1}Na-wa-ru-du
naya		There seems to be a Hurrian element *naya-* that is found predominantly in feminine names. At Nuzu it is found in some 28 different names (*NPN*, p. 237). The feminine indicator is found with almost every occurrence. At Alalaḫ there are ^{f}*Na-i-(e)-du* and ^{f}*Na-i-i̭a-as* (*WAT*, p. 142.
naya-		
	-ta	^{1}N[a(?)]-ya-ta
-ni		Thureau-Dangin in *Syria* 12 (1931) 254-56, showed that this formative (better read as -*ne*) fills the role of a definite article. Speiser (*IH*, pp. 98-101) proposes that -*ne* is a relational suffix with the meaning of "one" which developed into a relative particle "one that" and thus came to play the role of article and its further functions. Bush, *GHL*, pp.148-57, modifies Speiser's treatment and speaks of it in terms of an anaphoric particle which works on the word level in connecting suffix chains and on the sentence level in representing or resuming previous sentence elements. For its

			use in p. n.'s see Speiser, *IH*, p. 100. It is found here in elements such as *muš-ni*, *šan-ni*, and *šiḫur-ni*. The plural of -*ni/e* is -*na*.
nikkal			This is the Sumerian deity Nin-gal, who seems to have made her way all over the ancient Near East. She was carried by followers of the moon cult into Syria, Ugarit, and Egypt. See Gordon, *UT*, 19.1646. Here she has made her entry into Hurrian circles.
	-nikkal		
		eḫli-	^{f}Eḫ-li-ni-ik-ka-lu, ^{f}E]ḫ-li^{il}ni-ik-ka-lu, ^{f}Eḫli^{il}ni-ik-ka-lu
nin			At Nuzu *Ni-in-te-i̭a*, *Ni-in-te-šup*, *Ni-nu-a-tal*, ^{f}*El-ḫi-ip-ni-nu*, and many other names with this element make it obvious that this is Hurrian. Note that *ni-i-nu-su-ú-a* occurs in *ML* IV 7. Bork, *Die Mitannisprache*, p. 96, suggests "anvertrauen, ubergeben," as possible meanings. There is a Hurrian associative -*nin* which Speiser, *JAOS* 59 (1939) 303, thinks means "indeed, verily," but it seems to occur only in final position (Bush, *GHL*, p. 269).
	nin-		
		-na	^{1}Ni-in$_{4}$-na
	-nina		

		ewen-	^{1}E-we-en-ni-na
		maḫ-	^{1}Ma-aḫ-ni-na
nul			In the light of the occurrence of *Nu-ul-te-šup* at Nuzu (*NPN*, p. 240) this may be Hurrian.
	nul-		
		-kana	^{1}Nu-ul-ga-na
nur			There may be such a Hurrian element. Purves tentatively suggests such (*NPN*, p. 241). His evidence consists of *Nu-u-ri-ḫi-ni* from Boghazkoy and *Nu-ri-a-e* and *^{f}Ti-iš-nu-ri* from Nuzu. *Nu-ri(?)-iš-ta* and *Nu-ri-el-mu* are found at Alalaḫ (*WAT*, p. 143).
	nur-		
		-išti	^{1}Nu-ri-iš-ti
-p			At Nuzu this is the most commonly found formative in Hurrian p. n.'s. It occurs at Nuzu in initial verbal elements. See Purves" discussion, *NPN*, pp. 241-42. Speiser feels that it has an asseverative connotation (*IH*, pp. 139-40). He notes that names that are otherwise identical can be found. Thus, it evidently does not make any change in the sentence-type of the name. The -*p* adds to the meaning of the phrase "without modifying the relation of the component elements." Goetze, however, feels that it may

be a pronominal element. *Arip-tešup* may mean: "my-giving (giving-to-me)(is performed) on-the-part-of-Teššup." See his review of *IH* in *Language* 19 (1943) 176. Bush (*GHL*, p. 182) feels that the meaning of this formative is quite uncertain.

The formative tends to assimilate to an immediately following consonant and, hence, is difficult to identify sometimes. When one remembers that doubled letters are not always indicated in the syllabic writing, the problem is obvious. The -*p* is evident enough, however, in forms like *Akap-šeni*, *Arim-turi*, *Ḫudup-šari*, *Kilpipri*, *Tulpi-šarrumu*, and *Tulpi-šeni*.

pap

There is an established Hurrian word *papa* meaning "mountain" (*IH*, p. 74). This is undoubtedly related to the Urartean *baba*, "mountain" (*NPN*, p. 243). It is impossible to say that this is the element contained in the following names, but there seems to be no better suggestion. In *PRU IV*, Nougayrol was unsure of how to read *PAP*^{il}*SIN* and *PAP*^{il}*šarru-ma*. The presence of *ppšr* as a p. n. in the alphabetic texts (*UT*, p. 512) would suggest that

		these may be good Hurrian names containing this element.
pap-		
	-kušuḫ	^{1}Pap^{il}kušuḫ
	-šarruma	^{1}Pap^{il}šarru-ma
papa		^{1}Ba-ba
papa-		
	-na	^{1}Pa-pa-na
	-ya	^{1}Pa-pa-ya
pape-		
	-ya	^{1}Pa-be-ya
par		Purves thinks there may be such a Hurrian element on the basis of the p. n.'s *A-ri-pa-ar-ni*, *Ḫa-ra-pa-ri*, *Bar-lu-ur*, and *Bar-za-zi* (*NPN*, p. 243). Tallqvist (*APN*, p. 302) cites *Pa-ri-pa-ya*, *Pa-ru-tani*. Admittedly, the evidence is not strong.
par-		
	-yanu	^{1}Pa-ri-[ya(?)-n]a
part		This may be the above element plus the -*t* root complement (Bush, *GHL*, pp. 111-12). It seems to be Hurrian, since it is combined with the Hurrian root complement -*uḫl*- which is used to form vocational terms (*GHL*, pp. 112-13).
part-		

	-uḫli	^{1}Pa-ar-tu-ḫu-li, ^{1}Par-tu-uḫ-li
pent		The name of the well-known king of Amurru, *P/Bente-Šina*, is written in the texts here as *ZAG.ŠEŠ*. Since *ZAG* as a Sumerogram can be *imittu*, "right," (cf. Deimel, *SL* n. 332.14) this seems to confirm the meaning of *pente* as "right." Bush, *GHL*, p. 318, says that in *ML* I: 103, *pent-* "clearly means something like 'to be well, good' " and raises the question as to whether there was in Hurrian some connection between the two concepts.
pente-		
	-šina	^{1}Pente-šina
	-ya	^{1}Pente-ya
	-yanu	^{1}Pente-ya-na
puḫ		This element was well known in the p. n.'s of the ancient Middle East. In the tablets from Nuzu there are 71 different persons identifiable as bearing the name *Puḫi-šenni* (*NPN*, p. 116). The name is found in the Amarna Tablets (Knudtzon, pp. 1559, 1566), where a messenger from Tušratta to Amenophis III is named *Pu-u-ḫi*. Clay cites it from Nippur (*PNCP*, p. 66) and Wiseman from Alalaḫ (*WAT*, p. 144). In all of

these references, though, it is found with a minimum of combinations. Apart from the simple form, it is found largely with -*ya*, -*menni*, and -*šenni*. Some have tried to relate it to the Akkadian word for "exchange," *pûḫu*, but without any great conviction.

puḫu [1]Pu-ḫu

pur Purves lists as Hurrian an element *pur* (*NPN*, p. 247). The basis for this listing is the Hurrian compass point, *p/wuruḫlu*, "south(ern)." This is shown in *JEN* 176:8, to correspond in *JEN* 524:11 to Akkadian *sutanu*, "south(ern)." See Steele, *JAOS* 61 (1941) 286-87. The p. n. *Pu-ru-uḫ-le-e-a* occurs at Nüzu (*NPN*, p. 119). At Alalaḫ Wiseman (*WAT*, p. 144) lists *Pu-ra-ni-en*, *Pu-ra-wi-ri*, *Pu-ra-wa-ma*, *Pu-ru-gi*, *Pu-ru-mu*, *Pu-ru-uq-qa*, *Pu-ru-uq-an*. The problem is to separate this from Akkadian *bûr*, "son," and Kassite *p/bur*, "lord." Laroche now has identified the element *wur*, which occurs also as *bur*, at Boghazkoy (*RA* 54 1960 193ff.) with the meaning "to see." For Anatolian p. n's with *bura* and *pure* see Sundwall, pp. 62, 189.

pur-

		-anu	^{1}Pu-ra-n[a, ^{1}Pur-ra-nu, ^{1}Pur-ra-na
		-kuta	^{1}Pur-ku-da
		-sànu	^{1}Pur-sà-nu
		-si- -	^{1}Pur-s[i(?)- -
	-pur		
		šakka-	^{1}Šag-ga-pu-ru (Nougayrol thinks this may be a noun indicating position, PRU IV, p. 263. It has the personal determinative, though, and may well be a p. n.).
	puri-		
		-tešup	^{1}Pu-ri^{il}tešup
puš			This element is found in the Hurrian p. n.'s of the Ur III period. See Gelb HS, pp. 109-15, and his discussion of Pú-sum-še-en and Pu-su-ma-tal. Gadd cites ^{f}Pu-zu-um and ^{f}Pu-zu-um-ki-i̭a-ze (Iraq VII 1940 37) from Chagar Bazar in the Old Babylonian period. It is found in Pu-uš-te-i̭a and ^{f}A-la-pu-ša at Nuzu (NPN, p. 247). Clay adds Bu-še from Nippur (PNCP, p. 68).
	puš-		
		-ku	^{1}Pu-ú-uš-ku, ^{1}Pu-u]š-ku-ma
		-mana	^{1}Pu-uš-ma-na
putu			Evidently this is a Hurrian element. The name ^{f}Pu-du-Ḫi-pa occurs at Boghazkoy (Clay,

PNCP, p. 117) where the lady of this name was the wife of Ḫattušili III. See O'Callaghan, *Ar. Nah.*, p. 55. It is of interest that his grandfather Šuppiluliumma had a wife with a Hurrian name, one Tatu-ḫepa.

	putu-		
		-ḫiši	^{1}Bin-pu-d[u]-ḫi-ši
	putal		^{1}Pu-ta-lu
-raya			Purves lists this as a formative on the basis of its occurrence in *Ḫinzu-raya*, *Šanḫaraya*, and *Takkaraya* (*NPN*, p. 248). He suggests that it is made up of *-ra* (or *-ri*?) plus *ya*.
	-raya		
		nani-	^{1}Na-ni-ra-ya
-š-			This may well be the associative suffix -š-. See Bush, *GHL*, pp. 273-74. If so, it has the force of "fully, completely," and would be expected with a jussive or to give strong emphasis.
	-š-		^{1}Te-ḫi-iš-ya-na, ^{1}Tu-ḫí-ša-an-ni- -, ^{1}Na-gu$_5$-uz-ḫa-na
-ša			This suffix is found in names of various linguistic origins. It appears in some names that are obviously Hurrian. See *NPN*, p. 249.

-ša		
	tuli-	^{1}Tul-li[š]a, ^{1}Tu-li-ya-ša, ^{1}T[u]-l[i-sa
ša/uḫur		The Ug. Quad. Voc. 131:6, 137 I:20 gives us *šuḫur-ni* as meaning "life." This helps us with an element that has had considerable discussion. Clay had found this element in the names from the Kassite period (*PNCP*, pp. 133, 198) and had considered it as Kassite and suggested that it was the name of a Kassite deity. See also Goetze, *JCS* 7 (1953) 110 n. 4. The name *Šuḫur-nuwa* may well be the good Hurrian construction of the noun plus the singular article plus the genitive indicator. It would be nice to be able to equate this element with *šeḫur* (q.v.), but our knowledge is too tentative now for that.
šaḫuru-		
	-nuwa	^{1}Ša-ḫu-ru-nu-wa, ^{1}Šu-ḫu-ru-nu-wa
šakk		This element does not seem to appear at Nuzu. Clay lists from the Kassite period *Šag-gi-i̭a* (*PNCP*, p. 128). Laroche lists ^{f}*Šakkummilla* (*ROH*, p. 35) from Boghazkoy. Wiseman gives *Zak-ki*, *Zak-ki-en*, *Zak-ki-ša*, *Zak-ku-i̭a*, and *Zak-ku-ša* (*WAT*, p. 152) from Alalaḫ. This may

		be a Hurrian element.
šakka-		
	-puru	^{1}Šag-ga-pu-r[u
šal		At Nuzu a *šal* and a *šall* occur (*NPN*, p. 250). The former is found in *Ša-la-ap-ur-ḫe*, *A-kip-ša-li*, and perhaps *Ša-li-pur-ḫe*. The latter is seen in ^{f}*Am-mi-iš-šal-li*, ^{f}*Si-ni-iš-ša-al-li* and ^{f}*Te-ḫu-up-ša-al-li*. This latter may be related to *šala*, "daughter," since it is found at Nuzu only in feminine names. It may be that both *šal*, and *šall* are the same element and from some other root.
-šal		
	enta-	^{1}En-ta-ša-lu, ^{1}En-ta-ša-li, ^{1}En-ta-šal
-šala		
	ili-	^{1}I-li-ša-la
šan		Purves lists an element *šan*, though it is not well attested (*NPN*, p. 250). Alalaḫ gives us *Ša-ni-it-ḫa-ma* (*WAT*, p. 146). The *itḫ* element is well ascertained as Hurrian at Nuzu (*NPN*, p. 221). The combination with the *ḫut-* and *taki-* roots below is further evidence.
šan-		
	-ant	^{f}Ša-na-an-ti

-šanu		
	ḫute-	^{1}Ḫu-te-ša-nu
	maḫi-	^{1}Ma-ḫi-za-na
	taki-	^{1}Ta-ki-ša-na, ^{1}T[á]k-ša-na
šar		The Hurrian element *šar*, "to ask, demand," is well known (*IH*, p. 124, n. 165). It may be that the element *šarru* is not a loan-word, but is a development of this root.
šaru-		
	-pši	^{1}Ša-ru-up-ši
	-wanu	^{1}Ša-ru-wa-na
šarr		"King." This is an Akkadian word which was borrowed into Hurrian. It does not occur in the *ML*. As Bush points out (*GHL* p. 340) *ewir-ne* is the Hurrian equivalent of *šarru*.
šarru-		
	-kušuḫ	^{1}Šarru^{il}kušuḫ
-šarru		
	akap-	^{1}A-k[a]p(?)-šarru
	anani-	^{1}A-na-ni-za-ar-ru
	ari-	^{1}A-ri-šarru
	ipri-	^{1}Ipri-šarru
šarruma		Hurrian deity. The son of Tešup and Ḫepat. The name is often found as Šarma. Šarruma is

		found twice at Yazilikaya, once following his mother in a procession of goddesses and a second time, in heroic proportions, holding Tudḫiliyas IV in his arms. See Gurney, *The Hittites*, p. 135.
-šarruma		
	anani-	^{1}A-na-ni^{il}šarru-ma
	ARAD-	^{1}ARAD^{il}šarru-ma
	ḫišmi-	^{1}Ḫi-iš-mi-šarru-ma, ^{1}Iš-mi-šarru-ma
	pap-	^{1}Pap^{il}šarru-ma
	tak-	^{1}Ta-gi-šar-ru-mi, ^{1}Ta-g[i]-šar-ru-mu, ^{1}T]a-ki-ša-ru-mi
	talmi-	^{1}Tal]mi(?)-ša[rr]u-[w]a(?)
	tili-	^{1}Ti-li^{il}šarru-mu, ^{1}Ti-li^{il}šarru-mi, ^{1}Ti-li-šarru-ma
	tulpi-	^{1}T[ul-]pi-šar-ru-mu
	utri-	^{1}Ut-ri^{il}šarru-ma
šarm-		
	-ila	^{f}Šar-mi-la
šat		The presence of p. n.'s such as *Šadušenni*, and *Aripšaduya* at Nuzu (*NPN*, p. 252) make it obvious that there is such a Hurrian element. *Šadupšarru* and *Šadupšenni* from Alalaḫ help confirm this. See Wiseman, *WAT*, pp. 145-46. Concerning the word *ša-ta-a-al-la-a-an* in *ML* IV 62, Bork

suggests tentatively the meaning "beglücken" (*Die Mitannisprache*, p. 100). One of the problems here is the similarity of this word with Semitic roots. It should be noted that the Akkadian *š* conceals both an earlier *š* and *ṯ*; thus, the p.n.'s in the alphabetic texts at Ugarit include names in both *šd-* and *ṯd-*, which may be included here.

šatu-		
	-ya	^{1}Ša-du-ya, ^{1}Ša-dú-ya, ^{1}Ša-a-dú-ya, ^{1}Šadû^{du}-[ya
	-yanu	^{1}Ša-du-ya-na, ^{1}Ša-du-ya-na, ^{1}Šadû-ya-nu, $^{1}_{2}$Šadû(?)-ya-na
šate-		
	-wa	^{1}Ša-te-wa
šati-		
	-nu	^{1}Ša-di-nu
	-ya	^{1}Ša-ti-ya(?)
šata-		
	-ya	^{f}Ša-da-ya
šauška		Hurrian goddess. Šauška was the Hurrian equivalent of Ištar. She was the patron goddess of Ḫattušiliš III. See Gurney, *The Hittites*, p. 135. In *PRU III*, 16.270, pp. 41-42, Nougayrol reads the name *Šauškamuwa* as *IŠTAR-muwa*. He corrects this in *PRU IV*,

p. 249. Note the hybrid Hurro-Hittite name *Šauškamuwa*.

šauška-		
	-muwa	^{il}Šauška-mu-wa
	-wa(?)	^{l}Ša-uš-ku(?)-wa
šawit		This could conceal a Hurrian *šaw* element. Nuzu reveals the following p. n.'s (*NPN*, pp. 252 f.) containing such an element: ^{f}*Ša-wa-šu-uš-še*, ^{f}*Ša-wa-ti-iš-ni*, *Ar-ša-wa*, and ^{f}*Ša-wa-a-a*. Alalaḫ has *Ša-i̭a-ya*. See Wiseman, *WAT*, p. 146.
šawit-		
	-tenu	^{l}Ša-wi-it-te-nu, ^{l}Ša-wi-it-te-na, ^{l}Ša-it-te-na, ^{l}Ša-i-it-te-na
šeḫur		This occurs at Nuzu in the name *Še-ḫu-ur-ni* (*NPN*, p. 254) which is the exact second element in the name below. This element is found in *ML* I:103 and IV:116. At Chagar Bazar ^{f}*Pa-aḫ-ri-še-ḫi-ir-ni* (*Iraq* 7 1940 40) is found. For the relation of *šeḫur* to *šeḫr* see Bush, *GHL*, p. 94. For the relation of this to *šuḫur* see that entry in this catalogue.
-šeḫur-		
	ḫepat-	^{f}Ḫe-bat-še-ḫu-ur-ni

šena			"Brother." The stem and its meaning are well known in Hurrian studies. See *IH*, pp. 73 f.; *NPN*, p. 255; *ROH*, p. 88. The Quad. Voc. from Ugarit (to appear in *Ugaritica V*, but discussed by Bush in *GHL*) equates *šeni* with Akkadian *aḫu* and with Sumerian *ŠEŠ*. Bush feels that the form is unusual and that the normal stem is with the -*a*. See *GHL* pp. 324-25. The form -*šenni* is made up of *šen* plus the determining suffix -*ne*. The stem vowel is lost in nominals before the suffix -*ne*. See *GHL*, p. 85.
	šeni-		
		-yanu	^{1}Šeni-ya-na
	-šeni		
		atal-	^{1}A-dal-še-ni, ^{1}A-da-al-še-ni, ^{1}A-dal-šeni, ^{1}A-dal-š]i(?)-in-ni
		tulpi-	^{1}Tul-pi-šeni
	-šina		
		pente-	^{1}Pente-šina
-ši			This formative, at least with this spelling, does not occur at Nuzu. This may be identical with one of the -*ša*/-*še*/-*šu* suffixes at Nuzu. Our knowledge of these is too limited to enlighten us now.
	-ši		

		ḫuta-	^{1}Ḫu-da-ši, ^{d}Ḫu-dá-ši
		šarup-	^{1}Ša-ru-up-ši
šikr			Thureau-Dangin (*Syria* XV 1934 145) relates this to *šukr*, an element found in several Hurrian names at Nuzu. See *NPN*, pp. 136-37. One of these, *Šukrapu*, may be the same as the name below. The vocalic change from *u* to *i* is not unknown in Hurrian areas. Note the examples given by Berkooz, *NDA*, p.36 . His suggestion is that Hurrian had an intermediate sound which could be expressed either by signs containing *i* or *u*. Bush, on the basis of the use of this element in the Foundation Lion Inscription (*RA* 42 1948 1-20), suggests the meaning of "protect, bless." See *GHL*, p. 68.
	šikru-		
		-pi	^{1}Ši-ik-ru-bi
šimika			This is the well-known Hurrian deity, the sun god. For the literature on this element see *NPN*, p. 257.
	-šimika		
		ar(i)-	^{1}Ar(i)-ši-mi-ga, ^{1}Ar(i)-ša-mi-ga, ^{1}Ar(i)$^{\underline{il}}$šimika^{ga}, ^{1}Ar(i)$^{\underline{il}}$šimika
šipur			Perhaps Hurrian.

šipur-		
	-tešup	^{1}Ši-pur-^{il}tešup
šir		Purves lists this as a possible Hurrian element on the basis of the occurrence of the name *Ši-ri-in-ta* (*NPN*, p. 258). In the alphabetic texts (*UT*, p. 509) we find what seems to be a very good Hurrian name with what could be this element, *arpṭr*, a shortened form of our name here. It is to be noted that at Nuzu a very similar name occurs, the p. n. *A-ri-ip-šu-ri-ḫe* (*NPN*, p. 260). This raises the question as to whether the *širuḫe* of Ugarit is not the *šuriḫe* of Nuzu. Cf. *ḫuraṣu* / *ḫaruṣu*, *miṣru* / *muṣru*.
	-širu-	^{1}A-rap-ši-ru-ḫu
širi		This may be one of the two divine bulls, Sheri and Ḫuri, who supported Tešup, the Hurrian weather god, (O'Callaghan *Ar*. *Nah*., p. 71). Gordon, however, lists two *šrš* roots from Ugarit (*UM* 20.1895, 96). The first means "root, scion," and the second is a pl. n., ^{al}*šu-ra-šu*. Speiser lists (*IH*, pp. 117 f.) a root, *šira*, which means "to please." It is found in the literature with a nominalizing suffix,

-š, širaš. Wiseman (WAT, p. 146) lists from Alalaḫ a Še-ir-ri.

širiš-

-wana ^{1}Ši-ri-iš-wa-na

-šk- Apparently this is a Hurrian formative. It occurs in p. n.'s like Apuška, Kiliške, and Takuški at Nuzu (NPN, p. 258). This probably involves an -š- and a -k-. The significance of this combination or of the individual elements still escapes us.

apuškama ^{1}A-pu-u[š]-ga$_{5}$-ma, ^{1}A-pu-uš-g[a-ma

-št- This seems to be a formative in the Hurrian names at Ugarit, just as it was at Nuzu. See NPN, p. 258. Studies of Hurrian grammar are, as of now, of no great help in understanding the role of some of these formatives. See Speiser, IH, p. 52.

apištae ^{1}A-bi-iš-ta-e, ^{1}A-b]i-iš-[t]a(?)-i

nurišti ^{1}Nu-ri-iš-ti

šur Note at Nuzu the names Šu-ur-te-šup and Šu-ur-til-la (NPN, p. 259). It seems evident that there is such a Hurrian element. The Hurrian šuram, "to hasten, speed," may be made up of this element plus a root complement -am.

			See Bush, *GHL*, p. 180. It is not at all certain, though.
	šura-		
		-ya	^{1}Šu-ra-ya
	-šuri		
		enta-	^{1}En-ta-šu-r[i(?)
tae			This seems to be Hurrian. Note at Nuzu *A-kap-ta-e*, *Ar-ta-e*, *A-wi-iš-ta-e*, *Ša-tu-ta-e*, *Ta-mar-ta-e*, *et al*. (*NPN*, pp. 260-61). This may be -*t* plus the adjectival -*ae* (Bush, *GHL*, p. 169).
	-tae		
		apiš-	^{1}A-bi-iš-ta-e, ^{1}A-b] i-iš-[t] a(?)-i
tak			Goetze (*RHA* 35 1939 106) proposes the meaning of "establish" for this root and translates the adjectival form *taki*- as "stable." Speiser (*IH*, p. 178) accepts this meaning and translates it as "firm(?)."
	tak-		
		-ḫulinu	^{1}Ták-ḫu-li-nu, ^{1}Ták-ḫu-li-na
		-kana	^{1}Ták-ka$_4$-na
		-tena	^{1}Ta-ak-te-na
	taki-		
		-iršap	^{1}Ta-gi-ir-šap, ^{1}Ta-kir-šap, ^{1}Ta-gir$_9$-šap

	-ištar	^{1}Ta-ki^{il}IŠTAR
	-šana	^{1}Ta-ki-ša-na, ^{1}T[á]k-ša-na
	-šarrumu	^{1}Ta-g[i]-šar-ru-mu, ^{1}Ta-gi-šar-ru-mí, ^{1}T]a-ki-ša-ru-mi
	-tešup	^{1}Ta-ki$^{il}_{2}$tešup, ^{1}Ta-gi^{il}tešup, ^{1}Tak$^{il}_{2}$tešup
	-yanu	^{1}Ta-ki-ya-nu, ^{1}Bin-ta-ki-ya-na
taka-		
	-an	^{1}Ták-a-an
taku-		
	-an	^{1}Ta-ku-an
	-uḫli	^{1}Ta-ku-uḫ-li, ^{1}Ta-gu-uḫ-li
	-uḫlinu	^{1}Ta-gu-uḫ-li-nu
talm		"Grand." It is the Hurrian equivalent of Sumerian *GAL*. This was worked out by J. Lewy and von Brandenstein on the basis of the equation is RŠ Voc. II, 18 of *te-la-ma-e* and Akkadian, *rabu*. The seal of Talmitešup at RŠ confirms this. The theme is attested in the *ML* as *talam(i)-*, at Boghazkoi and in the onomastica of sites under Hurrian influence under the form of *talm(i)-*. See Laroche, *Ugar*. *III*, p. 128. The name read as *Ri-mu-šarri* in *NPN*, p. 120, should now be read as *Talmušarri*. This element is found in the Old Testament name in Num. 13:22, Josh.

		15:14, Judg. 1:10, II Sam. 3:3, 13:37, and I Chron. 3:2, תַּלְמַי.
talmi-		
	-šarruwa	^{l}Tal-mi(?)-sa[rr]u-[w]a
	-tešup	^{l}Talmi^{il}tešup
	-ya	^{l}Tal-mi-ya
	-yana	^{l}Tal-mi-ya-na
tamar		Little can be said about this element, but it is obviously Hurrian. It is attested at Nuzu (*NPN*, p. 262) in ^{f}*Ta-ma-re-el-li*, *Ta-mar-ta-e*, and *Ta-mar-ta-ḫe*. Wiseman cites (*WAT*, pp. 144, 149) ^{f}*Pu-ut-ta-mar* and ^{f}*Ta-mar-ḫi*. Cf. Virolleaud, *Syria* 19 (1938) 135 and 28 (1951) 49-50.
tamar-		
	-tenu	^{l}Ta-mar-te-nu
tarummi		This is not found at Nuzu. If our suggestion is correct, that *aḫl-* is a dialectal variant of *eḫal-*, then this might well be a divine name. A study of the names with this element from Nuzu, Alalaḫ, and Boghazkoy reveals that the second element, if fully written, is commonly a divine name.
-tarummi		
	aḫal-	^{l}A-ḫal-ta-ru-um-mi

tat			This element is not encountered often here, but it is a familiar part of the onomastica of the Hurrian world. *Tadu-ḫepa*, the daughter of Tushratta and the wife of Amenophis IV, is only one of the more illustrious bearers of a name containing this element (Knudtzon, *EA*, p. 1569). For numerous examples see Stephens, *PNC*, p. 95; Tallqvist, *APN*, p. 312; Clay, *PNCP*, p. 135; Laroche, *ROH*, pp. 37-38; and Sundwall, pp. 203 ff. This is usually related to the element *tat* that occurs in the *ML* (3:52 107, *et al*.) and is translated "love."
	tata-		
		-a	^{1}Da-dá-a
	tati		^{1}Da-di, ^{1}Ta-ti
	tati-		
		-ya	^{1}Ta(?)-]di-ya, ^{1}Bin-da-de$_{4}$-ya, ^{1}Bin-da-te-e[-y]a(?)
		-ni	^{1}Da-dì-ni
	-tatu		
		akal-	^{1}A-gal-ta-du
taya			It can be noted that *Ta-a-a* occurs at Nuzu (*NPN*, p. 261). *Ta-a-ya*, *Ta-e-ya*, and *Ta-ya* are found at Alalaḫ (*WAT*, p. 148). This could be Hurrian.

taya ^{1}Ta-ya

teḫ This element is found in *ML* II 100. Laroche relates it to *taḫ*, which is found in the Ug. A-H Bil., lines 15, 18 (*PRU III*, pp. 310-23). He relates both of these to *tiḫ-an*, "to show, make known," and proposes the meaning "instruire, informer." Purves, noting the similarity of the names based on *taḫ* and *teḫ*, raises the question as to whether these do not represent one root with dialectal variations (*NPN*, p. 261). Bush, on the basis of the writing in *ML*, is reluctant (*GHL*, p. 349, n. 2) to concur. The elements *taḫ*, *tiḫ*, and *teḫ* are well documented. See *NPN*, pp. 261, 264. Gelb cites examples from Ur III and from the Middle Assyrian period (*HS*, pp. 111-13). These include *Da-ḫi-is-a-tal*, *Daḫ-sa-tal*, *Ti-sa-an-da-ḫe*, *Da-ḫi-is-se-en*, and *Teḫup-šenni*. Alalaḫ adds others, including *Ta-aḫ-a-i̯a*, *Ta-aḫ-e-i̯a*, *Te-ḫu-i̯a*, and *Ti-ḫi-i̯a* (*WAT*, pp. 147, 149). The presence in the same tablet of *Teḫi-tešup* and *Tiḫi-tešup* (17.137, 4′and 8′), with the above, would tend to support Laroche.

teḫi-

-tešup ^{1}Te-ḫi$^{\mathrm{il}}$tešup, ^{1}Ti-ḫi$^{\mathrm{il}}$tešup teḫiš-

-yanu	^{1}Te-ḫi-iš-ya-na

tenu

This form is fairly common at Ugarit. At Nuzu an element *-teni* is found in the names *Ak-ku-te-ni*, ^{f}*Ḫa-lu-te-ni*, ^{f}*Ḫa-šu-te-ni*, and ^{f}*Mu-ša-te-ni* (*NPN*, p. 264). At Alalaḫ it is almost unknown. See *Ku-un-ka-ka-te-nu*, *NPN*, p. 141. The nature of the initial elements with which it is found here remove any question about this being a Hurrian name element. It may be that what is involved is a shortened form of Tešup, *-te-*, plus *-nu*. The fact of a root complement *-n* in Hurrian seems to be established (Bush, *GHL*, p. 111), but its significance still eludes us. Any relation between it and this ending is unknown.

-tenu

aḫal-	^{1}A-ḫal-te-nu, ^{1}A-ḫal-te-na
ak-	^{1}Ak-te-na
anan-	^{1}A-na-an-te-nu, ^{1}A-na-an-te-na
ana-	^{1}A-na-te-na
ar-	^{1}Ar-te-nu
ḫišmi-	^{1}Ḫi-iš-mi-te-nu
ḫut-	^{1}Ḫu-ut-te-nu, ^{1}Ḫu-ut-te-na
ḫutut-	^{1}Ḫu-du-ut-te-na

	man-	^{1}Ma-an-te-ni
	mat-	^{1}Ma-at-te-na
	šawit-	^{1}Ša-wi-it-te-nu, ^{1}Ša-wi-it-te-na, ^{1}Ša-it-te-na, ^{1}Ša-i-it-te-na
	tak-	^{1}Ta-ak-te-na
	tamar-	^{1}Ta-mar-te-nu
	un-	^{1}Ú-un-te-nu, ^{1}Ú-un-te-na
	ur-	^{1}Ur-te-nu
tešup		The storm god and head of the Hurrian pantheon. He corresponds to Addu and to Baal. The name is written either with the Sumerogram U or IM. When it has no phonetic complement it is necessary to determine the reading by context. It is often found syllabically in apocopated form with the last syllable gone and a hypocoristic ending added.
teše-		
	-ya	^{1}Te-ša-ya
teša-		
	-manu	^{1}Te-ša-ma-nu, ^{1}Te-ša-ma-na
tiše-		
	-ya	^{1}Ti-še-ya
tešup-		
	-ari	^{1}Ti-su-pa-ri
	-mati	I^{il}Tešup-ma-ti
-tešup		

	anani-	^{1}A-na-ni$^{\underline{il}}$tešup
	ana-	^{1}A-na$^{\underline{il}}$tešup, ^{1}A-na$^{\underline{il}}_{2}$tešup
	ari-	^{1}Ar(i)$^{\underline{il}}$tešup, ^{1}Ar(i)$^{\underline{il}}_{2}$tešup, ^{1}Ar(?)$^{\underline{il}}$tešup
	DU-	^{1}DU$^{\underline{il}}_{2}$tešup
	ili-	^{1}Ili-tešup, ^{1}I-li-te-šup$_{x}$, ^{1}I-li$^{\underline{il}}$tešup
	ini-	^{1}I-ni$^{\underline{il}}$tešup, ^{1}I-ni$^{\underline{il}}$tešup^{up}
	mat-	^{1}Ma-at$^{\underline{il}}_{2}$tešup
	puri-	^{1}Pu-ri$^{\underline{il}}$tešup
	taki-	^{1}Ta-gi$^{\underline{il}}$tešup, ^{1}Tak$^{\underline{il}}$tešup, ^{1}Ta-ki$^{\underline{il}}_{2}$tešup
	talmi-	^{1}Talmi$^{\underline{il}}$tešup, ^{1}Tal-mi$^{\underline{il}}$tešup
	teḫi-	^{1}Te-ḫi$^{\underline{il}}$tešup, ^{1}Ti-ḫi$^{\underline{il}}$tešup
	tili-	^{1}Ti-li$^{\underline{il}}$tešup
	urḫi-	^{1}Ur-ḫi$^{\underline{il}}_{2}$tešup^{up}
	uri-	^{1}Ú-ri$^{\underline{il}}$tešup
ti		Speiser (IH, p. 103) deduced a third p. sing. pro. suffix -di. It now seems evident from the Ug. Quad. Voc. that this is rather an enclitic form of the word eti, "person," which is used in translating the dative of the Sumerian forms. See Bush, GHL, pp. 118-19.
-ti		
	ipar-	^{1}I-par-ti
tiḫ		See teḫ. Note that in the two names occurring here tiḫ is spelled differently. Cf. Bush,

		GHL, p. 349, n. 2.
tiḫi		^{1}Ti-i-ḫi
tiḫa-		
	-a	^{f}Ti-ḫa-a
til		This is not well known as an initial element, thus, the witness here is all the more important. Purves discusses it as possibly a formative (*NPN*, p. 266). The evidence here would indicate otherwise.
til		^{1}Til(?)
tili-		
	-šarrumu	^{1}Ti-li$^{\underline{il}}$šarru-mu, ^{1}Ti-li$^{\underline{il}}$šarru-mi, ^{1}Ti-li-šarru-ma
	-tešup	^{1}Ti-li$^{\underline{il}}$tešup
tuḫ		The only evidence for this element at Nuzu is in the names *Du-ḫa-a-a*, *Du-ḫe-i̯a*, *Du-ḫé-i̯a*. See *NPN*, p. 268. Alalaḫ adds only *Du-ḫul-(?)* (*WAT*, p. 132). It is not found in Laroche's list of Hittite names. Clay gives us (*PNCP*, p. 139) *Tu-ḫi*, *Tu-ḫi-e*, and *Tu-ḫi-i̯a* from the Kassite period and suggests that this is a Hittite-Mitannian name element (p. 203).
tuḫi-		
	-šanni- -	^{1}Tu-ḫi-ša-an-ni- -

tul			Note the names *Tu-ul-te-šup* and *Tu-li-pa-pu* from Nuzu (*NPN*, p. 268). A messenger of Tušratta to Amenophis IV was named *Tu-lu-ub-bi* (*EA*, p. 1569). It would be good to have further evidence for this element. The form *tulp-* is well attested. It may be that these are related.
	tula-		
		-ya	^{1}Tu-la-ya
	tuli-		
		-ša	^{1}Tu-li-[š]a, ^{1}Tu-li-ya-ša, ^{1}T[u]-l[i-ša
tulp			This is a common element in Hurrian names. It is found at Nuzu, Nippur (Clay, *PNCP*, p. 70), Alalaḫ (*WAT*, p. 150), Boghazkoy (*ROH*, p. 39), and here. It occurs with elements like *-šarri*, *-šenni*, and *-Tešup*; and is found as *tulpi-*, *tulpa-*, and *tulpu-*. The meaning is unknown. It may well be *tul-* plus the formative *-p*.
	tulpi-		
		-šarruma	^{1}Tul-pi-šar-ru-mu
		-šeni	^{1}Túl-pi-šeni
tump			*NPN* lists *tumpa* as an element on the basis of *Tu-um-ba*, *Tu(m)-um-ba*, but does not identify or define it (p. 269). Speiser (*IH*) does not

		mention such an element. Wiseman (*WAT*, p. 150) lists *Tum-pa-an*, *Tum-pu*, *Tu-um-pu*. Clay (*PNCP*, p. 139) lists *Tum-ni-ip-ib-ri* from Amarna. An enticing suggestion is that this might be a nasalized form of the Hurrian *tupp-*, "strong, ample." (See *IH*, p. 84).
tump-		
	-ipri	^{1}Tu-um-pí-ip-ri
tun		See *NPN*,p. 269. Wiseman lists (*WAT*, p. 150) *Tu-ni-i̯a*, *Tu-ni-im-mu*. Laroche lists only *Tunnawija* (*RHA*, XIII, p. 102). Clay (*PNCP*, p. 139) cites *Tu-na-* -, *Tu-ni(li)*, *Tu-un-Te-šup*.
tunu-		
	-ipri	^{1}Tu-nu-i[p(?)-r]i(?)
tupp		"Be strong, ample." Thureau-Dangin in *Syria* 12 (1931) 239 publishes a vocabulary identification of *tu-bu-e* with Akkadian *dan-nu*. The element is not widely attested; see *NPN*, p. 269. Wiseman (*WAT*, p. 150) lists *Tu-bi-i̭a*. Laroche *ROH*, p. 39) lists *Duppi-Teššup*. Gordon (*UM* 20.1916) lists *tbṯb* and reads *ṯb* as "strong." See also Uyechi, *UgAPN*, p. 213.
tup-		
	-qina	^{1}Tu]p(?)-qi(?)-na

tuppi-		
	-yanu	^{1}Tup-pí-ya-nu, ^{1}Tup-pí-ya-na
tur		The occurrence of p.n.'s like *A-kip-tu-ra*, *Ar-tu-ra*, ^{f}*A-ri-im-tu-ri*, ^{f}*Û-ur-tu-ri*, *Tu-ur-šenni*, *et al*., at Nuzu (*NPN*, pp. 269-70) make it obvious that there is such an element in Hurrian. The Ug. Voc. IV 5 gives us *tu-ri* as the Hurrian equivalent of the Sumerian *ki-ta*, "below." The Hurrian word for "male" is *turuḫḫe*. Since we know that *-ḫḫe* is a qualitative adjectival suffix (Bush, *GHL*, p. 164), we might be able to conclude that *turu* means "man." As to whether these are related, whether *turu* and *turi* are phonetical or grammatical variants, or whether they represent completely different roots—unrelated to the two known words above—we cannot say.
-turi		
	arim-	^{1}A-rim-t[u(?)-ri(?)
turu-		
	-kanu	^{1}Tù-ru-ka-na, ^{1}Tu-ru-ga-na
uḫlu		This element was first primarily known from the material from Nuzu and Alalaḫ. See Gordon, *Orientalia* 7 n.s. (1938) 57, for a discussion

of *Ḫalzuḫlu*, "mayor." It is a root complement used to form vocational terms on both Hurrian and non-Hurrian bases. Cf. Speiser, *IH*, p. 130 and Bush *GHL*, pp. 112-13. It is found with variant spellings, as *-uḫulu* and *-uḫlu*. Note also the p. n. *Tak-ḫu-li-nu* below. Berkooz (*NDA*, pp. 54 ff.) noted the extreme scarcity of words in the Nuzu dialect that began with *l* or *r* and insisted that of these none could be assigned with certainty to Hurrian. Bush (*GHL*, pp. 81 f.) points out that they are not common in medial position, that they rarely occur after another consonant, but that they appear with some frequency in a post-vocalic position. He concludes from variant writings of elements containing the liquids that post-consonantal *l* and *r* were syllabic or vocalic consonants. This accounts for the variant spelling of *-uḫulu* for *-uḫlu* and may also account for the variant spelling in *Takḫulina*. Note Berkooz' examples of short unaccented medial *u* syncopating.

-uḫlu

part-	^{1}Pa-ar-tu-ḫu-li, ^{1}Par-tu-uḫ-li
taku-	^{1}Ta-ku-uḫ-li, ^{1}Ta-gu-uḫ-li

	-uḫlinu		
		tak-	^{1}Ta-gu-uḫ-li-nu
	-ḫulinu		
		tak-	^{1}Tak-ḫu-li-nu, ^{1}Tak-ḫu-li-na
ulm			This element is found at Nuzu in the names of *Ul-mi-a-tal* and *Ul-mi-til-la* (*NPN*, p. 270). At Boghazkoy *Ulme-LUGAL-ma* and *Ulmi-Teššup* (*ROH*, p. 40) were found. It occurs at Mari in *^{f}Ḫa-zi-ip-ul-me* (Jean, *Stu*. *Mar*., p. 68). It is obviously Hurrian but its meaning escapes us.
	ulmi		^{f}Ul-mi
umm			Purves does not list this element as Hurrian. It occurs at Nuzu only in the names *^{f}Um-mi-i̯a*, *^{f}Um-mi-du-ra*, and *^{f}Um-mi-wa-aq-ra*, all of which are included in the Akkadian list (*NPN*, p. 298). It is probably the Semitic "mother," but can be found in combination with non-Semitic terms.
	ummi-		
		-ḫepi	^{f}Um-mi-ḫe-bi, ^{f}Um-mi-ḫe-bi
un			"Come, arrive." Goetze and Speiser established the meaning of this element. Goetze, *Language* XV (1939) 215-18; Speiser, *JAOS* LIX (1939)

			295 f. See Speiser, *IH*, pp. 84 f. and Purves, *NPN*, p. 272. It is attested at Alalaḫ by *Ú-na-ap-še*, *Ú-na-a-i̯a*, *Ú-na-i-še*, and *Ú-nam-ki-el-te* (*WAT*, pp.150 f.).
	un-		
		-tenu	^{1}Ú-un-te-nu, ^{1}Ú-un-te-na
ur			Speiser, *IH*, p. 26, differentiates the roots *u-u-r-* "to hold fast, retain," and *u-r-*, "to take place, be present." Note his article in *JAOS* 59 (1939) 299-301. Purves does not feel, though, that the relationship between the two roots is completely clear (*NPN*, p. 272). As a distinct element *ur* is clearly attested. Note from *PNCP*, p. 143, the following: *Ur^{il}Ba-u*, *U-ri-Marduk*, ^{f}*Ur-ta-ni*.
	ur-		
		-tani	^{1}Ur-tá-ni
		-tenu	^{1}Ur-te-nu
	ura-		
		-zi	^{1}U$_{4}$-ra-zi
	uri-		
		-tešup	^{1}U-ri^{il}tešup
urḫi			"True, firm". See Speiser, *IH*, pp. 47, 116; *ROH*, p. 89; *NPN*, p. 273. The element is common in the Nuzu onomastica. It is also found

at Alalaḫ (*WAT*, p. 151) and at Boghazkoi (*ROH*, p. 41).

urḫi-

-yana	^{1}Ur-ḫi-ya-na
-tešup	^{1}Ur-ḫi^{il}$_{2}$tešup^{up}

-wa

Purves thinks this is "perhaps a formative," *NPN*, p. 274. It is not extremely common at Nuzu. A brief glance at the Alalaḫ onomastica reveals more than 60 names with this ending. Two-thirds of these are names of only three syllables and one-quarter is made up of only four syllables. Thus, it would look as if it were a hypocoristic ending. These names include some of the best established Hurrian roots, like *ard*, "gift;" *eḫl*, "liberator;" *muš*, "exalted;" *tat*, "love;" *teḫ*, "lead(?)." Thus, *-wa* seems to be Hurrian and a sufformative for shortened names.

-wa

amu-	^{1}A-mu-wa
ḫeya-	^{f}Ḫé-ya-wa
ilu-	^{1}I-lu-wa
laiya-	^{1}La-i-ya-wa
laya-	^{f}La(?)-ya-a(?)-wa
šaḫurunu-	^{1}Ša-ḫu-ru-nu-wa, ^{1}Šu-ḫu-ru-nu-wa

	šate	^{1}Ša-te-wa
	šaušku-	^{1}Ša-uš-ku-u(?)-wa
	talmišarru-	^{1}Tal]mi(?)-ša[rr]u-[w]a
	timu-	^{1}Ti-mu-wa
wati		Purves suggests that this may possibly come from want and would thus be Hurrian. He cites the p. n. Wati-muša, a variant form of Wanti-muša (NPN, p. 171). Note also the name A-ri-wa-ti at Nuzu (NPN, p. 275).
-wati		
	nanu-	^{1}Na-nu-wa-ti
-ya		A hypocoristic ending. Ungnad was the first to identify this element, NPN, p. 186. It can be used to make hypocoristic forms in Akkadian and other Near Eastern personal names, as well as in Hurrian onomastica. For a discussion of it in Hurrian names see Purves, JAOS LVIII (1938) 467-70. Purves notes in NPN, p. 219, that at Nuzu it can replace all that follows the first vowel of a final element. Thus, Arik-kaya is the hypocoristic form of Arik-kamari. It can also be used with the first element only. Thus, Ariya can represent Ari-kamari, Ari-kurri, Arim-matka, or other names with the same first

element. At Ugarit it is found added to the initial element as in *Penteya*, *Papeya*, *Papaya*, *Šatiya*, *Tadiya*, and *Talmiya*. It can also replace the final syllable in a single element as in *Tešeya*. It is so common that its occurrences need not be cited.

-yanu This is one of the three most common suffixes found in the Ugaritic onomastica. It appears to be a combination of the familiar -*ya* and -*ānu*. A study of the occurrences, though, will reveal that it follows an initial element which is linked to the suffix by a vowel. Thus, the -*y*- may represent an *a/i/ua* glide. See Huffmon's discussion in *APNMT*, pp. 138,158. It is of special interest that this common Semitic ending should be found on so many Hurrian names. At Alalaḫ it is seldom encountered. Rather one meets there an -*an* ending, as in *Aḫ-ḫa-an*, *A-i̭a-an*, *A-ka-an*, *Am-ma-an*, *Am-mu-wa-an*, *et al*., (*WAT*, pp. 125-53). Speiser suggests that these disclose the Hurrian grammatical complement -*n* (*JAOS*, 74 1954 25b).

-yanu

aḫli-	^{1}Aḫ-li-ya-na
anan-	^{1}A-na-an-ya-na

		ari-	^{1}A(?)]-ri-ya-nu
		attu-	^{1}At-tu-ya-nu
		eri-	^{1}E-ri-ya-na
		ḫali-	^{1}Ḫa-li-ya-na
		ḫišmi-	^{1}Ḫi-is-mi-ya-na
		ḫuti-	^{1}Ḫu-ti-ya-na
		kar-	^{1}Kar-ya-nu
		kili-	^{1}Ki-li-ya-nu
		kir-	^{1}Ki-ir-ya-na
		pari-	^{1}Pa-ri[ya(?)-n]a
		pente-	^{1}Pente-ya-na
		šeni-	^{1}Še-ni-ya-na
		taki-	^{1}Ta-ki-ya-nu
		talmi-	^{1}Tal-mi-ya-na
		teḫiš-	^{1}Te-ḫi-iš-ya-na
		tuppi-	^{1}Tup-pi-ya-nu
		urḫi-	^{1}Ur-ḫi-ya-na
		zukri-	^{1}Zu-uk-ri-ya-nu, ^{1}Zu-uk-ri-ya-na
zarru			See *šarri*. On *z* as a variant writing for *š* see *IH*, pp. 30 ff.
	-zarru		
		anani-	^{1}A-na-ni-za-ar-ru
-zi			This is an adjectival element according to Speiser (*IH*, p. 116). It finds its widest use in p. n.'s. At Nuzu it occurs in *Apazi*, *Apizi*,

and *Apuzi* (*NPN*, p. 277); so it evidently can be preceded by -*a*-, -*i*-, or -*u*-. Speiser says that it means "pertaining to, appropriate to," or the like.

	-zi	
	kapiz-	^{1}Ka-bi-iz-zi (Note occurrence of *Qa-pa-az-zi* at Nuzu, *NPN*, p. 223, and *Ka-bi-iż-zi* at Alalaḫ, *WAT*, p. 139.)
	kaz-	^{1}Ka-az-zi, ^{1}Ka-zi
	mulu-	^{1}Mu-lu-zi
	ura-	$^{1}U_4$-ra-zi
zukr		This is a variant of *šikr* (q.v.). For the interchange of *z* and *š* in Hurrian syllabic texts see Speiser, *IH*, p. 30.
	zukri-	
	-yanu	^{1}Zu-uk-ri-ya-nu, ^{1}Zu-uk-ri-ya-na

IV. THE SEMITIC NAMES: AN ANALYSIS

The majority of the personal names found in the Akkadian texts from Ugarit are, as expected, Semitic. Thus, they are an addition to that large mass of names that has been collected and studied since the decipherment of Akkadian cuneiform. The tablets that contain these names are of more than usual interest because they represent not only the small but important kingdom of Ugarit in the latter part of the second millennium B.C., but also come from various cities and kingdoms of the world which then used the Akkadian language as its *lingua franca*. More than fifty of the tablets come from Hattusas, the Hittite capital. Another thirty-five are from Carchemish, the Syro-Hittite capital on the upper Euphrates. Others come from various centers that were in communication with Ugarit. Hence, the onomastica lacks a homogeneity that many groups of names have. The variety, though, means that these names open a window upon a world much wider than just Ugarit.

TYPES OF NAMES

The analysis of these names is greatly facilitated by the extensive work done with Semitic names from other places and periods. The names that are found here are very much the same as would be found in another community whose language for writing and speaking was Semitic. The content of the names may vary, in that the gods popular in this geographical context will be more common than elsewhere. The divine names Anat and Ba'al are found more frequently here, as would be expected. The vocabulary of the names varies according to the place of origin of the bearer and the branch of the Semitic language spoken by the parents. Thus, we often find here West Semitic lexical elements instead of Akkadian (e.g., abdu for ardu). The verb forms found in the names reflect their West-Semitic character in that forms with initial ya- are more common than those with initial i-. Otherwise, they fit naturally into the Semitic onomastica.

Noth, in his well-known study of Israelite personal names,[1] classifies them structurally into word names, sentence names, and shortened names. For Noth the "word name" was an appellative applying directly to the one who bore it. Genitive compound names were included in the word names. The sentence name was not directly related to the bearer, but usually had reference to a deity. The shortened names were seen as abbreviated forms and hypocoristic forms of the sentence names.

It is not always easy to distinguish word names from shortened forms of sentence names, thus it seems preferable to begin the treatment here with sentence names.

SENTENCE NAMES

Sentence names are normally described as nominal or verbal sentence names. Both of these share some of the same characteristics. Since sentence names come to be treated syntactically as units grammatically, both nominal and sentence names can be inflected with the case ending determined by the syntax of the sentence.[2] A second characteristic of the sentence names is that the gender of the nominal elements is not determined by the gender of the bearer of the name. ^{f}Abiya is not a sentence name, but is obviously a shortened form that represents a full sentence and is undoubtedly typical of many such. Huffmon[3] says that a third characteristic of sentence names is that a divine name, when present, will generally be found in the second position. Undoubtedly this is a general rule. A look at the occurrences of the divine name *Addu* in the names here will show, though, that it is not safe to depend too heavily on this, since about 40 per cent of the occurrences of *Addu* in sentence names are in the initial position. The theophorous element *'ammu* is found in some six personal names, but occurs only twice in the final position.

SENTENCE NAMES WITH IMPERFECT VERB FORMS

One of the immediately obvious things in a consideration of these names is that they do not all come from West Semitic sources. There are some Akkadian names included. A comparison of *Igmar-addu*, *Irib-ilu*, *Itur-addu*, *Aa-iddina*, and *Itur-lim* with *Yabni-adu*, *Yabni-ilu*, *Yakun-ilu*, *Yaqub-ba'al*, and *Yašub-ilu* makes it obvious. In the former group the Akkadian preterit is found and in the latter the West Semitic imperfect.[4]

Since most of the tablets are from Ugarit and environs it is not surprising that the ratio of forms with initial *ya-* to those with *i-* is about three to one.

The majority of the imperfect verbs with preformative *ya-* are of the *yaqtul* type. *Yaqub-ba'al*, *Yašub-ilu*, and *Yakun-ilu* are illustrative. Among the shortened names there are more. Note *Bin-yašputi*, *Bin-yašuba*, *Yablunu*, *Yablutanu*, *Yabsuru*, *Yakunni*, *Yaplunu*, *Yaqubyanu*, *Yaquru*, *Yaškuranu*, and *Yašputu*.

There are some examples of the *yaqtal* form. Unfortunately, none of these occur in full sentence names; all of the examples come from shortened names. The following are clear, though: *Bin-yamḫana*, *Bin-yartana*, *Yanḫammu*, and *Yanḫanu*. Perhaps the most interesting feature in these names is the fact that there is no evidence for the operation of the Barth-Ginsberg shift in which **yaqtal* is supposed to become *yiqtal*. This shift is attested in Ugaritic[5] and in Amarna Canaanite.[6] Huffmon notes that this shift had not taken place at Mari (cf. *Ya-ar-ka-ab-^{d}IM* and *Ya-ar-sa-ab-la-AN*) but thinks that it had perhaps occurred in the Mediterranean coastal area.[7] The evidence here hardly seems to support this.

Some *yaqtil* forms occur. *Irib-ilu* is the only full-sentence name with an *i*-theme in the verbal. In the shortened forms, though, one finds *Bin-yarimi*, *Ya'didu*, *Yaḫmenu*, *Yakinmu*, *Yarimmu*, and *Yašlimanu*. Perhaps *Yarim-milku* (or *Yari-milku*?) belongs in this group, but we cannot be sure. A problem arises in relation to some of these, though. They may well be causative forms, rather than G imperfects. *Yašlimanu* must be compared with *Išlamana* which is also found in these texts with the Akkadian *i*-preformative verbs. West Semitic (Arab., Heb., and Syr.) is clear in its witness to a **yaqtal* form for the G imperfect of this verb. Thus, *yašlim* seems clearly to be a causative form.[8] On this basis it seems necessary to raise the question as to whether *yarim* and *yakin* (cf. *Ya-ku-un-ilu*) are not also causatives. There certainly seems to be no reason for questioning this analysis of *yakin*. Since the witness of the Semitic languages is not clear as to whether *yarim* represents an original **rwm* or **rym*, one cannot be positive concerning this form. Huffmon points out, though, that the G form is always intransitive and that Northwest Semitic witnesses to a *_rwm_.[9] This strongly suggests that _yarim_ is to be considered a causative form, too.

Some verbs with a third weak radical are found in the names here. Since there is a general mixing of verbs with a final _w_ and those with a final _y_, it is not possible always to differentiate the G imperfects from the causative imperfects. If _Ya-ri-ma-nu_ and _Ya-ri-milku_ are to be read as coming from *_yry_ rather than from *_rwm_, they fall into this class. _Yabni_, as in _Yabni-ilu_, from the cognate evidence probably must be placed among the G forms.

The Akkadian preterit verb forms differ from the above primarily in that the third masculine singular has an initial _i-_, whereas the above have the _ya-_. Only four verbal roots occur that have three strong radicals. These appear in _Aa-iddina_, _Išlamana_, _Igmar-addu_, and _Išpar-tabi_. The others have at least one weak radical. Note the following: _irpi_ (_Abi-irpi_), _irši_ (_Abi-irši_), _amar_ (_Amar-addu_), _azki_ (_Ba'ala-azki_), _iqba_ (_Bin-bal-iqba_), _iḫzi_ (_Bin-ili-iḫzi_), _irib_ (_Irib-ilu_), _išlam_ (_Išlamana_), _itur_ (_Itur-addu_ and _Itur-lim_).

One _ya/iqtatal_ form occurs in the names from Ugarit. It is found in the well-known royal name _Ammistamru_. This is from the root _šamāru_ (*_ṯmr_), "to bear fruit,"[10] and seems to be a good G perfect third masculine singular.

At least three shortened names indicate a verb form used in the onomastica that was neither G nor causative. These represent a form that may be either D or a G present-future on the _iparras_ pattern as in Akkadian. These names are _Yaḫallimu_, _Yaḫaššu_, and _Munaḫimu_. The last of these is a participle form. It seems most natural to think of these as D forms, though the yqttl present-future is theoretically possible.[11] A matter of considerable interest here is the vowel in the preformative. From the Akkadian and the Arabic it had been assumed that the vowel in the preformative of the D stem was u. Gordon[12] has shown that this is not true in the Ugaritic material, that the D yqtl is vocalized with an a vowel in the first syllable.[13] It is to be noted, though, that the participle form that appears in the name Mu-na-ḫi-mu has the u vowel.

SENTENCE NAMES WITH PERFECT VERB FORMS

The analysis of names with what appear to be perfect verb forms, as Huffmon[14] points out, is fraught with far more uncertainty than that of names with imperfect or preterit forms. The perfect presumably appears in variations of *qatala, *qatila, and *qatula.[15] All of these forms, apart from the final vowel, are used also for nominal forms, making it difficult to identify with certainty. The fact that cuneiform writing does not indicate vowel or consonantal length further complicates the problem. The result is that several possibilities may exist for every element.

Name structure is helpful to us here. The names with perfect verb forms are made up of the verb form plus a divine name or theophorous element. Those that do not include such an element can be omitted from consideration. Moran suggests that perfects appear only in final position and can thus be identified.[16] Huffmon says that the majority of the perfect forms found at Mari are found in the first position.[17] The evidence here at Ugarit would support Huffmon, but by no great margin.

Perfect forms with the *i* or *u* theme present a problem in that *qatil* and *qatul* patterns are commonly used for forming adjectives.[18] Since sentence names consisting of a noun and an adjectival predicate are common in Semitic onomastica, such names are indistinguishable from those made up of a noun plus a stative verb.

The sentence names that include a *qatala* perfect are as follows:

Abi-rami
Ba'al-malak
Naqam-addu
Yadu-ba'al
Yari-milku
Yari-manu
Yari-šunu
Yari-addu
Yatar-addu

When shortened sentence names that contain perfect *qatala* forms are added, the following must be included: *Yapa'u*, *Yatanu*, and *Yaqaru*.

It should be noted that *yada'u* ("to know"), *yatānu* ("to give"), *malāku* ("to rule"), and *naqāmu* ("to avenge") are all transitive verbs. Huffmon, in his treatment of personal names from Mari,[19] is reluctant to speak of a *ytn* root, "to give," in Amorite, since the root *ntn* is attested in Amorite names. It should be mentioned that there is evidence to indicate a parallel development of a *ytn* and a *nd/tn* root in Northwest Semitic with identical meaning. D. W. Young has pointed out that this verb is like the Primae *Waw* verbs in that it has an *i*-theme in the imperfect form,[20] and that it, thus, seems correct to conclude that even in Hebrew the imperfect form of ntn is a hold-over from a Primae *Waw* development Both the *ndn* and the *ytn* forms are found at Ugarit. Perhaps the name *Yatenu* in these texts should be understood, then, as a *yattin* imperfect form from *ytn*.

Elements like *yatar* (*wtr, "be surpassing"), yaqar (**wqr*, "be esteemed"), *yapa'* (*wp', "be shining") point to G statives with *a*-themes in the perfect. There were statives with an *i*-theme, though, as indicated below.

The elements contained in the names *Ya-gi-li*, *Ya-ši-nu*, *Ya-ṣi-ra-nu*, *Ya-ti-r(i)*, and *Za-ki-ru*, seem to point to qatila verb forms. The root *yg'* is listed by *BDB*[21] as having in Hebrew an *i*-theme in the perfect and an *a*-theme in the imperfect. The Akkadian evidence points, likewise, to an *i*-theme.[22] The root *yšn* appears in Hebrew with an *i*-theme in the perfect and the root *yṣr* occurs in Akkadian as *eṣir* (*yasir).[23] It is impossible to tell, though, whether these are to be treated as G perfects or as adjectival forms. Aistleitner has suggested that *zakira* is a perfect from *ḏkr.[24] The normal pattern, however, for *zakāru* is with a *u*-theme in the imperfect. It seems more probable to think of it as a permansive or an adjectival form.

The *qatula* form in the name *Ya-qu-ru* is intriguing. It must be remembered that the *qatala* form has already been seen in the names *Ya-qar-mi* and *Ya-qa-ru*. Dhorme considers the *qatul* form in West Semitic a passive form.[25] Both Dhorme and Harris[26] see an original Canaanite perfect in which **qati/ula* served as intransitive or passive. It is very possible, though, that the form cited here and similar ones are simply *qatul* adjectives.

In the verbal sentences there are four imperatives that occur. Three of these are from weak verbs. Note *Kun-ammu*, *Šub-ammu*, and *Šub-antu*. The one containing a strong verb is *Qirib-belu*.

INTERROGATIVE NAMES

Two of the names are questions. Ammini-dagan is comprised of the interrogative ammînî, "why?" and the divine name, Dagan. One name occurs which may well be the shortened form of this very name. It is simply the interrogative, Ammina, "Why?".

NOMINAL SENTENCE NAMES

As the name implies, the nominal sentence name has no verbal in its predicate. It is composed of two nominal elements. This means that it is not always possible to distinguish the subject from the predicate. Most of these names, though, contain either a divine name or a theophorous element. Sometimes a group of names will exhibit a distinct pattern as to the order in which the theophorous element appears. Since it is most likely that the theophorous element will be the subject, it is then possible to establish a basis for determination of the predicate. Huffmon finds that at Mari most of the divine names occur in the second position.[27] He is, thus, able to conclude that the usual sequence of elements is predicate-subject.

The nominal sentence names from Ugarit are somewhat similar. The divine name is found in the second position in about two-thirds of the nominal sentence names that contain a god name. Thus, it seems that the more common order is predicate-subject. The evidence is not overwhelming enough to show more than probability, though.

The predicate is usually a noun which indicates some characteristic of the deity, some function that he performs, or some relationship to the worshipper.

The number of nominal sentence names from Ugarit that are descriptive of some characteristic of the deity is not large. The ones that do occur are typical, however. They contain elements like *gimr-* ("totality"), *na'am-* ("gracious"), *niqm-* ("vengeance"), *nirar-* ("helper"), *nur-* ("light"), *šimr-* ("fruit?"), and *zimr-* ("protection"). Those which speak of the functions which the gods perform reveal the roles which the ancients looked upon as necessary for the proper operation of society, for their gods were an integral part of the whole life. Note the following order: *il-* ("god"), *šarr-* ("king"), *milk-* ("king, counselor"), *dayyan-* ("judge"), *asu-* ("healer"), *rap-* ("healer") and *ṣalm-* ("image").

Of particular interest to the student of the religion of this ancient world is the group of names that indicate that the god is looked upon as standing in a family relationship to the worshipper. The elements *abu*, *ummu*, *ahu*, *ahatu*, *binu*, and *šumu* are common in the ancient onomastica. The elements *ahatu* and *binu* are found in the genitive compound names from Ugarit, but do not occur in the sentence names.[28] *Abu* occurs in names like *Abi-helu*, *Abi-manu*, *Aburšanu*, *Ea-abi*, and *Kušar-abi*. It is found also in shortened names like *Abiya* and *Abiyanu*. *Ummu* appears in *Anati-umme*, *Ummi-hepi*, and *Ummi-nana*. *Ahu* occurs in *Ahi-milku*, *Ahi-manu*, *Ahi-munu*, *Ahi-nergal*, and *Ahu-maranu*. Since *šumu* can be understood in the sense of "posterity," *Šum-addu*, *Šum-anati*, *Šamaš-šumuna*, *Šumu-abi*, *Šumu-asa*, and *Šumu-rabi* should also be included here. It is obvious that in the ancient Mediterranean world the gods and their worshippers stood in the most intimate of family relationships.

The shortage of feminine names in our material is expected in a study of this type of name. Only two of the names of women that have survived in these texts are clearly nominal sentence names. One is *Anati-umme* and the other is *Ummi-ḫepi*. It is significant that both contain names of goddesses and that the predicate is *ummu*, "mother." *Šarmila* is also a feminine name and it seems to be a nominal sentence. Perhaps it signifies that "Sharruma is god."

Numerous theophorous elements are found in the nominal sentence names. A study of their position in the names is not as helpful as one would like, since the order does not seem to be set. Both *Milki-aḫu* and *Aḫi-milku* are found. It is possible that *Aḫi-milku* is a genitive compound name, but the above classification seems more likely. The theophorous element which occurs most frequently is *ilu*. It is possible that this is the divine name '*El*. It must be noted that it normally occurs in the initial position. *Šarmila*, *Šapilu*, and *Šunailu* seem to be exceptions. Since the second element is commonly a divine name, and since we have no way of identifying '*El* when it occurs, this element has been treated in this study as a theophorous element rather than a divine name.

A number of the elements appear to be able to serve both theophorous and appellative functions. *Abu*, *aḫu*, *ilu*, and *milku* are found in both the initial position and the second position. We can conclude that it was possible to say, "The king is my brother" and "My brother is the king" as easily in Akkadian as in English. The former is related to the question, "Who is the king?"; while the latter to the question, "Who is my brother?"

Two of the names found in this material may consist of a divine name plus a prepositional phrase. In tablet 8.213 a name occurs which has been read as $^{l\ il}$*addu-la-nu*. In 16.257 II 49 another is found which has been read $^{I\ il}$*ba'ala^{la}-na*. It is possible that both of these are the same name. The sumerograms that are read *addu* may also be read *ba'al*. The *la* which is read in the second name as a phonetic complement to identify the correct reading of the sumerogram could possibly be intended as the preposition *la*. Or, it may be that the *la* in $^{l\ il}$*addu-la-nu* was intended as a phonetic complement and that the name should be read *Ba'ala^{la}-na*. So, as to whether these are to be read as *Ba'al* plus an *anu* ending or as the divine name plus the prepositional *lana*, "to us (ours)," it is impossible for us to tell.

GENITIVE COMPOUND NAMES

The genitive compound name is comprised of two elements, one of which governs the other. The first element is often called the *nomen regens* and the second the *nomen rectum*. The second element serves to define the immediately preceding element in some respect. No element can separate this genitive chain in Semitic languages except the enclitic *mem*.[29] Huffmon has pointed out that the chief means of recognizing the genitive compound names are the absence of pronominal suffixes with the initial element and the genitival inflection of the second element contrary to sentence syntax.[30] He admits, though, that the second element is often a divine name that does not inflect. Thus, one of the indicators is not always to be counted upon.

Sometimes it is possible to recognize a genitive compound name by the evident meaning of the name. *Abdi-ba'al* can hardly mean "Ba'al is my servant." Nor could *Bin-anat* mean "Anath is (my) son." This approach is safe, though, only when the elements are clearly known. One of the most common initial elements is *abdu*, "servant." This occurs in more than twenty names from Ugarit. In at least half of these occurrences the second element is a divine name. *Abdi-antu*, *Abdi-ba'al*, *Abdi-nergal*, and *Abdi-nikkal* are typical. Other divine names included are: *Anat*, *Ḫagab*, *Ḫamanu*, *Ḫawa*, *Ninurta*, *Yamu*, and *Yaraḫ*. The most of the other second elements are theophorous, like *adati*, *bêltu*, *ilu*, *milku*, *qarradu*, and *rapi*. The position of elements like *irši*, *iršuna*, *mir*, and *yagubba* may be an indication of their theophorous nature.

The most common type of genitive compound name is composed of *bin*, "son," plus a second element. There are some seventy such names in this material. This type of name is found frequently in the alphabetic texts from Ugarit, too.[31] The second element in such names is made up of another name. That name may be a nominal sentence name, as in *Bin-rakub-ba'al*; it may be a verbal sentence name as in *Bin-ili-iḫzi*; or, it may even be a genitive compound name. *Bin-abdi-iršuna* is an example of such. Usually the second element is a shortened name. Examples of this are: *Bin-aḫiyana*, *Bin-bal-iqba*, *Bin-yamḫana*, and *Bin-yašputi*. Sometimes the second element is a single word, as in *Bin-addi*, *Bin-anat*, *Bin-gamalla*, *Bin-ilu*, or *Bin-šapši*.

It should be noted that in these name types the initial element always refers to the bearer and describes him as the "servant" or "son" of the deity named or represented. These elements never are found in the second position and they almost never occur except in genitive compound names.

At Mari there is a large group of genitive compound names in which the first element is *mut*-, "man."[32] Only one occurrence of such is found here, *Mut-ba'al*. Another name, which may be of similar nature, is *Iši-ba'al*. The element may be West Semitic instead of Akkadian. The name occurs in the alphabetic texts as *išb'l*. If it is West Semitic, then *išu* is the equivalent of *mutu* and both names are identical in meaning. Thus, *Iši-ba'al* would be a genitival compound name meaning "Man of Ba'al."

A group of names from Ugarit include the element *šumu*. Bauer, in his study of "East" Canaanite names, identifies a number of the names that contain the element *sumu* as genitival compound names.[33] Huffmon points out that some of these cannot be thus classified, since *sumu* is found on occasion with a pronominal suffix separating the first and second element.[34] He concedes, though, that it is possible that some elements can possibly be found in the initial position in genitive compound names that occur in names that are not genitive compounds. Thus, some names with *šumu* may be genitive compound names. The following names are found here that include this element: *Šumu-abi*, *Šum-adu*, *Šum-anati*, and *Šumu-rapi'*. *Šum-adu* and *Šum-anati* may with confidence be considered as such. At least the lack of a vowel after *Šum* looks as if the element is in construct form. The only problem here is in the fact that in comparable names from Mari with the element *mutu* both *mut*- and *mutu*- are found as initial elements in names that are assuredly of the class discussed here.[35]

SHORTENED NAMES

These names are abbreviated names in which, usually, only one of the original elements is left. Often this remaining element is combined with a hypocoristic suffix, though it may be found with no suffix at all. Some scholars, like Huffmon, treat all of these under the heading of hypocoristica.

It seems clear that either the initial element or the final element can be retained in these names. Bauer contended that hypocoristica were formed only from initial elements.[36] Huffmon points out, though, that some shortened names are comprised of elements that occur only in final position in two-element names.[37]

A problem in dealing with shortened names is that of differentiating them from one-word names. When no hypocoristic element is added to the element that is retained there is little except the meaning of the element and its occurrence in other personal names to guide in the classification. Thus, it is impossible to allocate these names with complete conviction. If an element occurs in a sentence name or in a genitive compound, it seems probable when it is found alone that it is a shortened name. If it is an imperfect verb form it is very likely that it represents a full name and once had a subject.

These shortened names are often formed by simply dropping one of the elements. This is particularly obvious in names that were genitive compounds. Names like Abdu, Amilu, Ardu, Gimillum, Sukallu, and Šangu are easy to identify. Most of these can be found in the onomastica with a divine name or a theophorous element as the second part. Abdu and Ardu are shortened forms of two of the many names like *Abdi-ba'al*, *Abdi-anati*, or *Abdi-beltu*. *Amilu* is a short form of a name comparable to *Mut-Ba'al* or *Iši-Ba'al*. A full name with *gimillum* as an element does not occur at Ugarit. From Nuzu, though, we find *Gimill-abi*, *Gimill-Adad*, and *Gimill-Tešup*.[38]

A second type of shortened name is that which originally was a verbal sentence name. The more obvious of these are the ones which have retained the imperfect verb form. Note the following: *Yabsuru*, *Ya'didu*, *Yaḫallimu*, *Yaḫaššu*, *Yakunu*, *Yanḫanu*, *Yaquru*, *Yašputu*, and *Yatenu*. Shortened names with a perfect are less common, but are found. *Yapa'u*, *Yaqaru*, *Yašina*, and *Yatanu* are examples. *Dananu* (see element list) may be another.

Names composed of one element from a nominal sentence are not as common as the preceding. *Anat*, *Aziru*, *Gabiru*, and *Zakiru* may well be elements of original nominal sentence names.

Most of the shortened names are formed by the dropping of one element and the addition of a hypocoristic ending. The number of these is numerous in the Akkadian tablets from Ugarit.

The most common hypocoristic ending added to shortened names is -*ya*. This is common in Semitic personal names from other places and periods but is found outside the Semitic world, too. It occurs frequently in the Hurrian names from Nuzu[39] and from Ugarit.[40] Usually it is found with a preceding -*i*- vowel. It does occur, though, with a preceding -*u*- vowel (some five times), with a preceding -*a*- vowel (some nine times), and a preceding -*e*- vowel (four times). At Mari this -*iya* ending appears only with masculine names.[41] It is found in at least four feminine names here.

It has been maintained that this *-ya* ending is simply the pronominal suffix of the first person.[42] Huffmon thinks that it is probably related to this, but that it also is a caritative ending.[43] MacRae identifies a hypocoristic ending *-ya* that is to be distinguished from the suffix, "my."[44] This seems probable from the evidence here. At Nuzu it was found that it could be used as a hypocoristic ending to be attached to the initial element to replace all that followed.[45] It is found here with elements like *abi-*, *adati-*, and *ili-*. These are elements to be expected in nominal sentence names. *Ili-* occurs in the names *Ili-milku*, *Ili-nergal*, *Ili-šalim*, and *Ili-šamšu* with the obvious meaning of "my god." The occurrence of *Iliya* would seem to indicate that *-ya* is able to take the place of all that follows the initial element, just as in the Hurrian names from Nuzu.

The next most common ending for shortened names is *-yānu*. This appears some twenty-two times as a suffix on elements which are frequently found initially in full names. It is combined with *abi-*, *addu-*, *ammi-*, *ammu-*, *bin aḫi-*, *ḫali-*, *ḫuti-*, *ili-*, *kabit-*, *kar-*, *nuri-*, *sadu-*, *sasi-*, *suri-*, *šade-*, *šadu-*, *šapši-*, *šume-*, *šumi-*, *šu-*, *tabi-*, and *tari-*. It should be noted that more than half of these elements end in an *-i*-vowel. It has been suggested that *-yānu* is simply the hypocoristic *-ānu* after an element that ends in *-i*.[46] Here, however, only thirteen of the twenty-two initial elements with which it appears end in *-i-*. Two (*kabit-* and *kar-*) even end in consonants. Five (*addu-*, *ammu-*, *sadu-*, *šadu*, and *šu-*) end in *-u-* and two (šadê- and šumê-) in *-e-*. It may be that *-yānu* is to be identified with *-ānu*. If so, it is obvious that by the time of the writing of these tablets it had developed an identity of its own.

The ending *-ānu* is a common one in the Eastern Mediterranean world of the second millennium B.C. The majority of the names from Ur III in Mesopotamia have this ending.[47] Bauer felt that it was characteristic of the *MAR.TU* onomastica.[48] It is found in the Mari names[49] and is common in Akkadian lists.[50] Its presence in the Execration Texts shows that it is a regular early Northwest Semitic ending.[51] It seems to be a Proto-Semitic diminutive suffix.[52] Most name lists from the ancient Near East reveal a liberal sprinkling of this suffix. It is common here, too, occurring in at least thirty-three different names. In all but possibly two (*Šaki̭anu* and *Yayanu*)it follows an element that ends with a consonant. This supports the suggestion that this element becomes *-yanu* when it follows an element ending with a vowel.

The ending *-yatu* occurs in two names, *Adduyatum* and *Bin-abuyati*. Perhaps this represents a Semitic diminutive based on the feminine ending plus the ending *-ya*. Lewy sees in this combination the means of saying "My little . . ."[53]

A few shortened names end in *-nu-i-a*. This seems clearly to be the first plural pronominal suffix. Yet a look at the list will show the possibility that some of these contain the hypocoristic *-ānu*. The examples found here are *Abdina*, *Addunu*, *Aradni*, *Rabanu*, *Rabbanu*, *Rabbuna*, *Ragana*, and *Rapana*.

Five names end in *-ā*. Two of these are feminine names, ^{f}*A-pa-pa-a* and ^{f}*Ša-ya-a*, and three are masculine names, *A-da-da-a*, *Ḫu-zi-la-a*, and *Mu-ut-ta-a*. Tallqvist cites this as a hypocoristic ending for Semitic and other personal names.[54] He cites examples like *Aplā*, *Ardā*, and *Iddinā*. It is the Aramaic ending of the emphatic state and seems to occur as such in Aramaic names. Again, Tallqvist cites *Arnabā*, *Gabrā*, *Ḫarimā*, and others.[55] The exact meaning of this ending is unknown. Johns has done a rather extended study of Assyrian names with afformatives like this and he concludes that there is little value in trying to attach a meaning to the varied developments, that the lengthening of a final vowel or the adding of another vowel to one element of a sentence name may have been a customary way of forming a shortened name.[56]

WORD NAMES

A great many names from Ugarit are apparently one-word names. These consist of a single element without addition. Noth considers this type as the most original kind of name.[57] It does not by any means seem to be the most common type, nor is it the most easily identifiable. The fact that they can have hypocoristic suffixes makes them at times indistinguishable from shortened names. One rule is helpful, though. If the name does not occur as a part of a two-element name it may be a one-word name. Semantic considerations help, too. Animal and plant names, fairly common in Semitic personal names, usually seem to be one-word names.[58] Terms that represent bodily and mental qualities also seem to apply to the bearer and are one-word names.[59]

Some names seem certainly to be descriptive of the bearer. *Dalaptum*, "awake," seems to fit this category, as does *Yašinu*, "sleeping." *Yašinu* could, of course, be a stative verb form. *Lillu*, "weak," and *Gabiru*, "strong," could be word names descriptive of the bearer. *Qarradu*, "champion," seems like a possible word name, but it appears in *Abdi-qarradu*, a genitive compound name. *Talimmu*, "favorite brother," seems a natural name for a boy, as does *Talimunu*, "our favorite brother," *Ḫabiri* may indicate the child's social status; and *Imbunu*, "our fruit," may be a memorial to the union of the father and mother. *Dalilu*, "praise," *Gimillum*, "good deed;" *Gupanu*, "vine;" and others of this type may speak of the character of the child or of the hope which he represents to the parents. They more probably are shortened forms of names which once spoke of a deity.

Word names based on the date of birth were fairly common in the ancient world.[60] When the modern student recalls the importance attached by ancient men to the celestial world and its supposed influences, he should not be surprised. In fact, it is not uncommon now for children to carry month names. Two are found here: *Addaru* seems to be based upon the month *Adar* and *Bin-Ululiya* upon the month *Elul*. *Bin-šalši* may reveal that the child was born upon the third day of the month.

The most obvious word names are those that are the names of animals (or, possibly insects). This group is not large in the tablets from Ugarit. It includes *Ayalu*, "deer;" *Ḫagbanu*, "grasshopper;" *Ibiranu*, "bull (?);" *Kalbu* and *Kalbiya*, "dog;" and *Lalium*, "kid." It is possible (see *ḫagab* in the element list) that *Ḫagbanu* actually conceals a divine name. *Ibiranu* (see *ibru* in the element list) may cover some other root, too.

Three gentilics are found: *Ȧššuranu*, *Muṣranu*, and *Miṣrâya*. The *-ānu* ending is not unexpected as a gentilic indicator. Tallqvist cites a number of names with this ending with gentilic significance.[61] This may explain the initial element in some of the names which end in *-ānu*. It is possible that the first of the above names actually contains the name of the deity *Aššur*. The presence of Assyrians in Ugarit is known from *UT* 1089:3, where *aṯr(y)m* parallels *mṣrym*.[62] *Muṣranu* seems clearly to be "the Egyptian." *Miṣru* was the regular name found in the cuneiform texts of Western Asia for Egypt. *Muṣur*, however, is found in the classical Akkadian texts.[63] A *Muṣur* was found in Cilicia, which may have been an Egyptian enclave.[64] The *-iya* gentilic ending is undoubtedly related to the familiar *-y* gentilic in Ugaritic.[65]

FOOTNOTES

CHAPTER IV, SEMITIC NAMES

[1] Martin Noth, *Die israelitischen Personennamen in Rahmen der gemeinsemtischen Namengebung* (Stuttgart, 1928).

[2] Note the occurrence of ^{1}*Ya-ab-ni-di* after the prepositional phrase *a-na pa-ni* in 17.83, 24.

[3] Herbert B. Huffmon, *Amorite Personal Names in the Mari Texts* (Baltimore: The Johns Hopkins Press, 1965), p. 62.

[4] The terms "preterit" and "imperfect" are used here to indicate form (*iprus* as against *yaqtul*) rather than tense.

[5] Cyrus H. Gordon, *Ugaritic Textbook* (Roma: Pontificium Institutum Biblicum, 1965), 9.9.

[6] Franz M. Th. Böhl, *Die Sprache der Amarnabriefe mit besonderer Berücksichtigung der Kanaanismen* (Leipzig: 1909), pp. 48-52. The evidence from the Amarna Letters is not unanimous. Note the name *Ya-an-ḫa-mu* in the Amarna Tablets (Otto Weber, *Die El-Amarna-Tafeln*), p. 1562.

[7] Huffmon, *op. cit.*, p. 64, n. 11.

[8] *Ibid.*, p. 68.

[9] *Ibid.*, p. 70.

[10] Gordon, *op. cit.*, 19,2701.

[11] Huffmon, *op. cit.*, pp. 82 ff.

[12] Gordon, *op. cit.*, 9.35.

[13] Cf. William L. Moran, "The Hebrew Language in Its Northwest Semitic Background," *The Bible and the Ancient Near East* (Garden City: 1961), p. 62.

[14] Huffmon, *op. cit.*, p. 87.

[15] Gordon, *op. cit.*, 9.6, 7.

[16] Moran, *op. cit.*, p. 68, n. 44 and p. 71, n. 133.

[17] Huffmon, *op. cit.*, p. 87.

[18] Wolfram von Soden, *Grundriss der Akkadischen Grammatik* (Roma: Pontificium Institutum Biblicum, 1952), par. 55 f.

[19] Herbert B. Huffmon, *Amorite Personal Names in the Mari Texts* (Baltimore: The Johns Hopkins Press, 1965).

[20] D. W. Young, "Notes in the Root *NTN* in Biblical Hebrew," *Vetus Testamentum* X (1960), pp. 457-59.

[21] Francis Brown, S. R. Driver, and Charles A. Briggs, editors, *A Hebrew and English Lexicon of the Old Testament* (Oxford: The Clarendon Press, 1952).

[22] Von Soden, *op. cit.*, p. 152, par. 106p.

[23] *Ibid.*, p. 139, par. 103e.

[24] Joseph Aistleitner, "Studien zur Frage der Sprachverwandtschaft des Ugaritischen, II: Vergleich des Ugaritischen mit dem Altmesopotamisch-Westsemitischen," *Acta Orientalia Academiae Scientarum Hungaricae*, 7 (1957), pp. 287-307; 8 (1958), pp. 51-98.

[25] Edouard Dhorme, *Recueil Édouard Dhorme* (Paris: Imprimerie Nationale, 1951), p. 423.

[26] Zellig Harris, *Development of the Canaanite Dialects* (New Haven: 1939), p. 46.

[27] Huffmon, *op. cit.*, p. 95.

[28] See *Ahat-milku* and *Bin-addi* in the genitive compound names.

[29] Horace Hummel, "Enclitic *mem* in Early Northwest Semitic,Especially Hebrew," *Journal of Biblical Literature*, 76 (1957), pp. 97-99.

[30] Huffmon, *op. cit.*, p. 118.

[31] Cyrus H. Gordon, *Ugaritic Textbook*, 8.69.

[32] Huffmon, *op. cit.*, pp. 119 f.

[33] Theo. Bauer, *Die Ostkanaanäer, Eine philologische-historische Untersuchung über die Wanderschicht der sogenannten "Amoriter" in Babylonien* (Leipzig: 1926), pp. 59, 65, 79b.

[34] Huffmon, *op. cit.*, p. 122.

[35] *Ibid.*, pp. 119-20.

[36] Bauer, *op. cit.*, p. 59.

[37] Herbert B. Huffmon, *Amorite Personal Names in the Mari Texts*, p. 131.

[38] Ignace J. Gelb, Pierre M. Purves, and Allan A. MacRae, *Nuzi Personal Names* (Chicago: The University of Chicago Press, 1943), p. 85.

[39] *Ibid.*, p. 219.

[40] See Hurrian element list.

[41] Huffmon, *op. cit.*, p. 135.

[42] Herman Ranke, *Early Babylonian Personal Names* ("The Babylonian Expedition of the University of Pennsylvania," Series D, Vol. III. Philadelphia: 1905), p. 13.

[43] Huffmon, *loc. cit.* See also Julius Lewy, "Studies in Akkadian Grammar and Onomatology," *Orientalia* ns 15 (1946), pp. 366-78, who describes it as a pseudo-vocative indicator.

[44] Gelb, Purves, and MacRae, *op. cit.*, p. 294.

[45] *Ibid.*, p. 219.

[46] William Foxwell Albright, "The Role of the Canaanites in the History of Civilization," in *The Bible and the Ancient Near East*, George Ernest Wright, editor (Garden City, New York: Doubleday and Company, Inc., 1961), p. 354, n. 27.

[47] Ignace J. Gelb, "The Early History of the West Semitic Peoples," *Journal of Cuneiform Studies*, 15 (1961), pp. 33-34.

[48] Theo. Bauer, *Die Ostkanaanäer, Eine philologische-historische Untersuchung über die Wanderschicht der sogenannten "Amoriter" in Babylonien*, pp. 86-87.

[49] Huffmon, *op. cit.*, pp. 135-36.

[50] Knut L. Tallqvist, *Assyrian Personal Names* ("Acta Societatis Scientiarum Fennicae," XLVIII/1. Helsingfors: 1918), p. 269.

[51] Albrecht Goetze, "Remarks on Some Names Occurring in the Execration Texts," *Bulletin of the American Schools of Oriental Research*, No. 151 (1958), p. 31.

[52] Wolfram von Soden, *Grundriss der Akkadischen Grammatik*, p. 70, par. 56r. See also Carl Brockelmann, *Grundriss der vergleichenden Grammatik der semitischen Sprachen* I, pp. 394-95.

[53] Ranke, *op. cit.*, p. 17. Cf. J. Lewy, "Studies in Akkadian Grammar and Onomatology," *Orientalia* ns 15 (1946), pp. 376-78.

[54] Knut L. Tallqvist, *Assyrian Personal Names*, p. 263.

[55] *Loc. cit.*

[56] C. H. W. Johns, "Some Secondary Formations Among Assyrian Proper Names," *The American Journal of Semitic Languages and Literatures* 18 (1901-02), pp. 149-66.

[57] Martin Noth, *Die israelitischen Personennamen in Rahmen der gemeinsemtischen Namengebung*, p. 12.

[58] Herbert B. Huffmon, *Amorite Personal Names in the Mari Texts*, p. 141.

[59] Noth, *op. cit.*, pp. 12, 224-29.

[60] Johns, *op. cit.*, p. 249.

[61] See the *-ānu* entry in the element list.

[62] Cyrus H. Gordon, *Ugaritic Textbook*, 19.425.

[63] See *miṣru* in the element list.

[64] Gordon, *op. cit.*, 19.1531.

[65] *Ibid.*, 8.52.

SEMITIC ELEMENTS

ababenu	Albright considers this a Canaanite hypocoristic name. See *BANE*, p. 355, n. 36. He feels that it is built on *abu*, "father."
ababenu	^{1}A-ba-be-nu
abālu	"To bring" (Aram., Heb., and Ugar., *ybl*; OSA and Akk., *wbl*). For the use of elements derived from this root see Hoffman, *APNMT*, pp. 154-55; Stamm, *ANG*, pp. 140-41, 182; Tallqvist, *APN*, p. 280. Clay cites a *Tu-ub-la* (*PNCP*, p. 203) which may be related to the name listed here.
tubbal-	
-inu	^{1}Tub-ba-li-ni
abdu	"Slave, servant" (Common Sem., except for Akk.). Cf. Bauer, *OK* 73a; Clay, *PNCP*, p. 149; Huffmon, *APNMT*, p. 189; Tallqvist, *APN*, p. 264; Gordon, *UT* 19.1801; Noth, *IPN*, pp. 137-38.
abdu	^{1}Abdu/i, ^{1}Abdu^{du}, ^{1}Abdi^{di}
abdi-	
-adatu(m)	^{1}Abdi-a-da-tum, ^{1}Abdi-a-da-ti
-anati	^{1}Abdi-a-na-ti

-antu	^{1}Abdi-an-tù, ^{1}Abdi-an-ti, ^{1}Abdi-an-ta, ^{1}Abdi-an-tum
-ašarti	^{1}Abdi-a-šar-ti
-ba'al	^{1}Abdi^{il}ba'al, ^{1}Abdi$^{il}_{2}$ba'al
-bêltu	^{1}Abdi^{il}bêltu
-ḫàgab	^{1}Abdi-ḫa-gáb
-ḫamanu	^{1}Abdi-ḫamanu
-ḫawa	^{1}Abdi-ḫa-wa
-ḫepat	^{1}Abdi^{il}ḫé-bat
-ilimu	^{1}Abdi-ili-mu
-ilu	^{1}Abdi-ìl, ^{1}Abdi-ilu
-iršap(pa)	^{1}Abdi-ir-šap, ^{1}Abdi-ir-šap-a
-irši	^{1}Abdi^{di}-ir-ši
-iršuna	^{1}Bin-abdi-ir(?)-šu-na
-milku	^{1}Abdi-milku
-milkuma	^{1}Abdi-milku-ma
-mir	^{1}Abdi-mi-ir
-na	^{1}Ab-di-na
-nergal	^{1}Abdi^{il}nergal
-nik(k)al	^{1}Abdi-ni-kál
-ninurta	^{1}Abdi^{il}ninurta
-rabi	^{1}Abdi-rab-i
-ya	^{1}Abdi-ya
-yagubbu	^{1}Abdi-ya-gub-b[u(?)
-yamu	^{1}Abdi-yamu
-yaraḫ	^{1}Abdi^{il}yaraḫ

abu		"Father" (Common Sem.). This can serve as a theophorous element or as a divine epithet. Cf. Clay, PNCP, p. 149; Huffmon, APNMT, p. 154; Stephens, PNC, p. 74; Tallqvist, APN, p. 154. For the use of this and other elements indicating family relationships see Noth, IPN, pp. 66 ff.
abu-		
	-mu	^{1}A-bu-u-mu
	-yati	^{1}Bin-a-bu-ya-ti
abi-		
	-ḫelu	^{1}A-bi-ḫe-lu
	-irpî	^{1}A-bir-pi-i
	-iršî	^{1}A-bi-ir-ši
	-manu	^{1}A-bi-ma-nu, ^{1}A-bi-ma-ni, ^{1}A-bi-ma-na
	-râmu	^{1}A-bi-ra-mì
	-ya	^{f}A-bi-i, ^{f}A-bi-ya
aba-		
	-ya	^{f}A-ba-ya-, ^{1}A-ba-ya
-abi		
	aštar-	^{1}Aš-tar-a-bi
	bur-	^{1}Bu-ra-a[(?)-b]i(?)
	ea-	$^{1\ il}$É-a-a-bi
	kušar-	^{1}Ku-šar-a-bi
	šumu-	^{1}Šu-mu-a-bi

adašu			*CAD* (Vol. I, p. 110) lists this as "a synonym for town."
	adašu-		
		-na	^{1}Bin(?)-a-da-šu-na
adatu			"Lady" (Northwest Sem.). This is the feminine of the Ugar. *ad*, "father." See Gordon, *UT* 19. 71. Aistleitner, *WUS*, p. 8, thinks that it is derived from *adn*, "lord." Albright suggests, in *JAOS* 74 (1954) 228, that *Adatu* may be the feminine form of *Adad*. The Phoen. *'dt* is derived by Harris in *GPL*, p. 74, from *'dn*. It seems preferable to take it from *ad*, as Gordon suggests.
	adati-		
		-ya	^{f}A-da-ti-ya
	-ada/tum/i		
		abdi-	^{1}Abdi-a-da-tum, ^{1}Abdi-a-da-ti
addaru			The name of the twelfth month in Akk. (from the Old Akkadian period in *CAD*, Vol. I, part 1, p. 110). Note the occurrence of ^{f}*A-da-ri-ti-(tu)* in Clay's list (*PNCP*, p. 151) along with ^{f}*Nis-anîtu* (from the month name Nisan), ^{f}*Ululîtu* (from the month Elul), and ^{f}*Kissilimîtu* (from Kislev) in the same texts.

addu — This is the Northwest Semitic storm god known in the Bible and elsewhere as Hadad or Adad. At Ugarit this is an alternate form for Ba'al (Gordon, *UT* 19.749). In some 20 passages Ba'al is called Hadad or is described by a compound expression which includes his name (Kapelrud, *The Ras Shamra Discoveries and the Old Testament*, pp. 37 ff.). The name occurs in the Ugaritic texts as *ḫd* or *ḫdd*. This is a very common element in the names of Mesopotamia and is often written ^{il}*IM*. See Clay, *PNCP*, p. 150; Huffmon, *APNMT*, pp. 156-57; Stephens, *PNC*, p. 75; Tallqvist, pp. 250-51. Since both Ba'al and Addu are written in these texts frequently with *IM* and *U*, it is not always easy to tell which name is intended.

addu	^{1}B[in]$^{\underline{il}}$addi, ^{1}Bin-addi
addu-	
-dayyanu	$^{1\ il}$Addu-dayyanu
-lana	$^{1\ il}$Addu-la-na
-liwa(?)	$^{1\ il}$Addu-li-wa(?)
-minu	^{1}Ad-du-mi-nu
-mišlam	$^{1\ il}{}_{2}$Addu-mi-iš-la-am, $^{1\ il}{}_{2}$Addu-miš-la-am
-nirari	$^{1\ il}$Addu-ni-ra-ri
-nu	^{1}Ad-du-nu, ^{1}Ad-du-na

-ṣalmi	$^{1\,il}$Addu-ṣa-al-mì
-šulamu	$^{1\,il}$Addu-šu-la-mu
-yanu	^{1}Ad-du-y[a(?)-nu, ^{1}A-du-ya-nu
-yatum	^{1}A[d(?)-d]u-ya-tum(?)
adda-	
-ya	^{1}Bin$^{\underline{il}}_{2}$adda^{dá}-ya
-ad(d)u	
amar-	^{1}A-mar$^{\underline{il}}$addu, ^{1}A-mar$^{\underline{il}}_{2}$addu
arir-	^{1}A-ri-ra-dì
gamir-	^{1}Ga-mi-rad-du, ^{1}Ga-mi-rad-dì
gimr-	^{1}Gi-im-ra-du
igmara-	^{1}Ig-ma-ra$^{\underline{il}}$addu
itur-	^{1}Itur$^{\underline{il}}$addu
naqam-	^{1}Na-qa-ma-du
nawaru-	^{1}Na-wa-ru-du
niqm-	^{1}Níq-ma$^{\underline{il}}$addu, ^{1}Ni-iq-ma-an-du, ^{1}Niq^{iq}-ma-an-du, ^{1}Níq-ma-an-di, ^{1}Ni-iq-ma-an-di, ^{1}Níq^{iq}-ma-an-da, ^{1}Ni-iq-ma-an-da
šamu-	^{1}Ša-mu$^{\underline{il}}$addu
yatar-	^{1}Ya-tar(?)-addu
-addu	
inapan-	^{1}I[-na]-pa-na-ad-du
šimr-	^{1}Ši-im-rad-du
šum-	^{1}Šu-um$^{\underline{il}}$addu, ^{1}Šum-a-di
yabna-	^{1}Y]a-ab-na-du
yabni-	^{1}Ya-ab-ni-di

	yaš-	^{1}Ya-aš-ad-du, ^{1}Ya-aš-ad-dì
	zimr-	^{1}Zi-im-rad-du, ^{1}Zi-im-rad(?)-di(?)
adrūtu		Uncertain. It could be related to *adru*, "sad, dark;" *adīru*, "fear;" *adru*, "threshing floor, threshing time;" or *adrû*, "sheep with ibex horns," (*CAD*, Vol. 1, pp. 127-30). It could be an abstract noun formed on one of these. It must be remembered (von Soden, *GAG*, p. 71) that the *-ūtu* ending was used in the onomastica to form caritatives. Clay cites *Ad-ra-Aštarti* (*PNCP*, p. 49) and Tallqvist (*APN*, p. 264) *Ad-ra-Aširti*.
	adrūtu	^{1}Bin-ad-ru-ti
aduna		"Lord." The meaning of this element has been debated at some length. Gordon (*RA* 50 1956 132) has understood it to mean "lord." Albright (*JAOS* 74 1954 228 n. 39) and Landsberger (*JCS* 8 1954 56 n. 103) have taken it in the same way. Gelb (*JCS* 15 1961 43) has insisted that this is impossible. He bases his argument upon the appearance of *'adattum* (from *'adantum*), "lady," in the material from Mari, Chagar Bazar, and Ugarit. Thus, he understands it as comprising **adu*, "father," plus the first

plural pronominal suffix, -*na*. The appearance of the name *'adwtw* among some Northwest Semitic slave names in the Hayes papyrus from the Brooklyn Museum causes Albright to presuppose an *'aduttu*, "lady," and hence, an *'adunu*, "lord."

aduni-

-ba'al ^{1}A-du-ni$^{\underline{il}}{}_{2}$ba'al

aḫâtu "Sister." This is not as common as *aḫu*, but does occur. See Clay, *PNCP*, p. 50; Ranke, *EBPN*, p. 181; Tallqvist, *APN*, p. 265. It is found in feminine names. The fact that a limited number of feminine names have been preserved accounts for its infrequent occurrences.

aḫat-

-milku ^{f}A-ḫa-ti-milku, ^{f}Aḫat-milku, ^{f}A-ḫa-tum-milku

aḫu "Brother" (Common Sem.). This is used in much the same way as *ab*, "father." For its use in Semitic names see Noth, *IPN*, pp. 66-75. Cf. Clay, *PNCP*, p. 152; Huffmon, *APNMT*, pp. 160 f.; Stephens, *PNC*, p. 76; Tallqvist, *APN*, p. 265. For its use at Ugarit see Gordon, *UT* 19.128.

aḫi-

		-mana	^{1}A-ḫi-ma-na
		-milku	^{1}A-ḫi-milku, ^{1}Aḫi-milku
		-munu	^{1}Aḫi-mu-nu
		-nergal	^{1}A-ḫi^{il}nergal
		-yana	^{1}Bin-a-ḫi-ya-na
	aḫa-		
		-maranu	^{1}A-ḫa-ma-ra-nu, ^{1}A-ḫa-ma-ra-na
	-aḫu		
		ayya-	^{1}A-ya-ḫi, ^{1}A-ya-aḫ-ḫi, ^{1}Bin-a-ya-aḫ-ḫi
		milki-	^{1}Milki-aḫu
amāru			"To see" (Common Sem.). In Arab., Aram., Heb., and Phoen. it means "to speak, command;" while in Akk., Eth., and Ugar. it means "to see." Commonly found in the onomastica of the second millennium B.C. Semitic world.
	amar-		
		-addu	^{1}A-mar^{il}addu, ^{1}A-mar$^{il}_{2}$addu
amīlu			"Man, servant." Examples of names with this element are found throughout the Mesopotamian world. Note at Mari Awil-^{d}Nanna (Stu. Mar., p. 92), at Nuzu A-mi-li-i̭a (NPN, p. 20), in the Kassite texts Amel-Addu and Amel-i̭a (PNCP, p. 53), and in the Cappadocian tablets A-wi-el-I-li (PNC, p. 24).

	amili	^{1}A-mi-li
ammînî		"Why?" (Akk.). For a discussion of personal names containing interrogative adverbs see Huffmon, APNMT, pp. 102-4.
ammînî-		
	-dagan	^{1}A(?)]m-mi-ni-da-ga-an
	ammînî	^{1}Am-mi-na
ammu		"Paternal uncle." This is one of the most common elements in the onomastica of the Semitic world in the second millennium B.C. It is found in the Execration Texts. At least six names in Sethe's list and another six in Posener's list contain this element. J. Lewy (HUCA 18 1943-44 429-88) contended that this name represented an old West Semitic sun god. It seems preferable to take it as Jean suggests (Stu. Mar., p. 80), "dieu-considéré-comme-oncle," as "paternal uncle." For the literature and examples see APNMT, pp. 196 f. Note Gordon, UT 19.1864.
ammu-		
	-rapi	^{1}A-mu-ra-pi, ^{1}Am-mu-ra-pi
	-yanu	^{1}Am-mu-ya-nu

ammi-		
	-stamru	^{1}A-mis-tam-ru, ^{1}Am-mi-is$_{5}$-ta-am-ru, ^{1}Am-mi-is$_{5}$-tam-ru, ^{1}Am-mi-iš-tam-ru, ^{1}A-mis-tam-ri, ^{1}A-mi-iš-tam-ri, ^{1}A-mi-is-tam-ri, ^{1}Am-mi-is-tam-ri, ^{1}Am-mi-iš-tam-ri, ^{1}Am-iš-tam-ri, ^{1}A-mi-iš-tam-ra, ^{1}A-mis-tam-ra
	-yanu	^{1}Am-mi-ya-nu, ^{1}Am-mi-ya-na
amma-		
	-dana	^{1}Am-ma-da-na
ampi		Purves (_NPN_, p. 200) lists several two-element p. n.'s in which -_am-ba/e_ is the second element. He suggests that it is possibly Hurrian. He also cites an _Am-bi-zi-na_ and suggests that there may be an Indo-European element _ampi_ here. Bonfante (_loc_. _cit_.) says that perhaps it is the _IE_ preposition _*ambḫi_, Gk. ἀμφι . Von Soden (_Ak_. _Hand_., p. 42), however, gives an _ambu_, "Schaf." Bezold (_BAG_, p. 39) cites _embū_, "Teil(?) der Dattelpalme." Clay (_PNCP_, p. 53) lists an _Am-bi-i̭a_. Von Soden's suggestion is attractive.
ampi-		
	-iršu	^{1}Am-pí-ir-šu

'anat			Northwest Semitic goddess of battle and chase who is well known from Ugarit. The sister of Ba'al, she is often called "the virgin Anat." For her role in Ugaritic literature see Gordon, *UT* 19.1880; *UL*, pp. 7, 9-10, *et passim*. Albright identifies her with *Antu*, the consort of the Mesopotamian *Anu* (*JAOS* 74 1954 225 n. 15). She is found at Mari as *Ḫanat* (Dossin, "Le Pantheon de Mari," *Stu*. *Mar*., p. 44). She was also prominent in Egypt (Albright, *BASOR* 70 1938 19).
	anat		^{1}Bin$^{\underline{il}}$êna-at
	anati-		
		-umme	^{f}A-na-ti-um-me
	-anati		
		abdi-	^{1}Abdi-a-na-ti
		šum-	^{1}Šu-um-a-na-ti
(a)nīnū			"We" (Akk.).
	-anina		
		taba-	^{1}Ta-ba-a-ni(?)-na
antu			A Semitic goddess, the consort of the god, *Anu*. See *PRU* *IV*, p. 257. Perhaps she is to be identified with the Ugaritic *Anat* (Albright *JAOS* 74 1954 225 n. 15).

-antu

abdi- ^{1}Abdi-an-tù, ^{1}Abdi-an-ti, ^{1}Abdi-an-ta

šan- ^{f}Ša-na-an-ti

-ānu Jean calls this a "diminutif de tendresse fréquent dans les noms propres d'Amorrites akkadisés" (*Stu. Mar.*, p. 76). It seems, however, to be almost universal to the Semitic world from early times. See Brockelmann, *GVG*, I, pp. 394-95; Ranke, *EBPN*, pp. 73, 99; von Soden, *GAG*, p. 70; Gelb, "The Early History of the West Semitic Peoples," *JCS* 15 (1961) 39; and Huffmon, *APNMT*, pp. 135 ff. It is obvious that it is a good Northwest Semitic ending from its appearance in the Execration Texts (see Gelb, *loc. cit.*). It is so common in the names here that it does not seem necessary to cite examples. As at Mari, it does not occur in a feminine name. Tallqvist cites several examples where it is used to form gentilics (*APN*, p. 269). Note *Aššurwanu* in these texts.

apapa Albright feels this may be an Egyptianized Canaanite hypocoristic name like *Ababenu* (q.v.), presumably built on the stem *abu*, "father." (See *The Bible and the Ancient Near East*,

		p. 355, n. 36). It is extremely difficult, though, to be very firm about data based on short names since the possibilities of confusion are high. Consider the Hurrian element *ap-*. It could also be involved here.
apapa		^{f}A-pa-pa-a
'aqābu		"Watch, protect." This root is found in Arab., Eth., Heb., and OSA. See Albright, "Northwest-Semitic Names," *JAOS* 74 (1954) 222-33.
yaqub-		
	-ba'al	^{1}Ya-qub^{il}ba'al
	-binu	^{1}Ya-qub-bi-nu
	-yanu	^{1}Ya-qub-ya-nu
araḫu		The meaning of this is uncertain. Akk. has *arḫu* which Noth (*IPN*, p. 230, n. 4) translates "Wildochse." Gordon (*UT* 19.347) cites *arḫ* from Ugarit as "cow." Von Soden gives *arāḫu(m)* as "to consume, destroy," and *arāḫu(m)* as "to be in a hurry" (*Ak*. *Hand*., p. 63). Tallqvist lists *A-ri-ḫu*, *A-ra(-aḫ)-ḫu*, *Ē-ri-ḫi*, *Ar-ḫi-e*, *A-ra[-aḫ-at]-tu(?)*, but is unable to give any help as to meaning (*APN*, p. 271). The Bible has the good verbal root ארח , "to

			wander, journey, go," and the p. n. אָרַח (*BDB*, pp. 72-73), which it explains as "traveller(?)."
	arah-		
		-iya	^{1}Bin-a-ra-[ḫ]i(?)-ya(?)
ardu			"Servant." This is the Akk. for the more common Semitic *abdu*.
	ardu		^{1}Ardu^{du}
	arad-		
		-ni	^{1}A-ra-ad-ni
		-šarruma	^{1}ARAD$^{\underline{il}}$šarru-ma, ^{1}ARAD-šarru-ma
ariru			Von Soden (*Ak*. *Hand*., I, 68b) gives the meaning "Verfluchungs-priester(?)." Bezold (*BAG*, p. 70a) suggests "Flucher, Banner."
	arir-		
		-adu	^{1}A-ri-ra-dì
ašartu			This may be a d. n. Gelb cites a god *Ašar* as an element in names from the Sargonic and Ur III periods (*Glossary*, p. 76). J. Lewy (*HUCA* 18 1943-44 461) suggests that *Ašar* is a variant of the d. n. *Aš(š)ur*. See Huffmon, *APNMT*, pp. 172-73, for occurrence of *Ašar* in names

		from Mari. He says it is a "divine name of unknown origin." This may be, then, the feminine form of that d. n.
-ašarti		
	abdi-	^{1}Abdi-a-šar-ti
aššur		This is probably "Assyria." Note that it occurs here with -*ānu*. For examples of this ending used to form gentilics see Tallqvist, *APN*, p. 269. For examples of names with this element see Clay, *PNCP*, p. 60 and Wiseman, *WAT*, p. 130.
aššur-		
	-anu	^{1}Aš-šu-ra-n[a
asu		"Healer." This is a Sumerian loan word which became common throughout the Semitic world. In the name $^{1\ il}$*ba'ala-zi*, Nougayrol reads the last sign as -ṣi (*PRU III*, p. 252). The scribes who wrote the Akkadian tablets found at Ugarit are not consistent in their use of the sibilants (Swaim, *GATU*, p. 9); therefore, it is quite possible that this should be read as *Ba'ala-asi*. The occurrence of the p. n. *b'ls* in the alphabetic texts would seem to confirm this. Ranke cites a *Sin-asu* (*EBPN*,

p. 153). Clay (*PNCP*, p. 159) gives us *Iš-kun-li-su*, *Nabû-li-su*, *Šamaš-li-su*, *Ia-su-Addu*, ^{f}*Bêlit-a-sa-at*, *et al*. It seems preferable, thus, to take the two names below as containing the above element.

-asi/a

ba'ala- $^{1\,il}$Ba'ala-si, ^{1}Ba(?)-a(?)-la(?)-si

šumu- ^{1}Šu-mu-a-sa

ayalu "Deer, buck" (Common Semitic). *UT* 19.148. It is found in Arab., Aram., Akk., Coptic., Heb., Syr., and Phoen.

ayali ^{1}A-ya-li

ayyu Gordon takes this as the indefinite pronoun, "any," understood in the p. n. here as "O-what-a-. . .." (See *UT* 19.142.) Albright follows Goetze and insists that this is the interrogative "where?" He relates it to the Akkadian names that begin with *ali*, "where" (*JAOS* 74 1954 226). Stamm treats these names in *ANG*, pp. 90 ff. Cf. the following from Alalaḫ: *A-i̭a-a-bi*, ^{f}*A-i̭a-a-ḫa-te*, *A-i̭a-an*, *A-i̭a-bi*, *A-i̭a-bišar-ri*, *A-i̭a-ḫu* (*WAT*, p. 126). At Mari we find *A-ya-da-du*, *A-ya-ḫa-lu*, and

		Ḫa-a-ya-a-bu-um (Huffmon, *APNMT*, pp. 21, 32). See Huffmon's discussion, *ibid*., p. 103. Driver (*Canaanite Myths and Legends*, p. 137) takes *ay* in Ugar. as meaning "ho!"
ayy-		
	-aḫu	^{1}A-ya-ḫi, ^{1}A-ya-aḫ-ḫi, ^{1}Bin-a-ya-aḫ-ḫi
aziru		"The helpful one; helping" (West Sem.). The root is common in West Sem. p. n.'s. For the Israelite p. n.'s see Noth, *IPN*, pp. 154, 175-76. Stamm, *ANG*, p. 215, connects this with the Akk. *ḫāziru*. Huffmon, *APNMT*, p. 193, treats these together. Cf. *CAD*, Vol. 6, p. 166, and the possible relation of *ḫāziru* and *ḫṣr*. Comparable to the name listed here Tallqvist lists: *A-za-ru*, *A-zi-ru*, *A-zir-i̯a-u*, *Az-ri-i̯a-a-u*, and *I-li-a-zi-ri* (*APN*, p. 265). Clay called *A-zi-ru*, *A-zi-ra*, and *A-za-ru* (*PNCP*, p. 152) Hittite-Mitannian. For similar names with the Aram. *'dr*, see Tallqvist, *APN*, p. 264.
aziru		^{1}A-zi-ru, ^{1}A-zi-ri
azir-		
	-anu	^{1}A-zi-ra-nu, ^{1}A-zi-ra-na

ba'al		Northwest Semitic deity who was the most important of the gods in the Ugaritic pantheon. He identified with Addu (Ḫadd), the ancient Semitic storm god. See Gordon, *UT* 19.439, 749. For the role of Ba'al in the Ugaritic pantheon and cult see Kapelrud, *The Ras Shamra Discoveries and the Old Testament*, pp. 32-56. Ba'al and Addu were used interchangeably for the same deity at Ugarit (Gordon, *UL*, p. 6). Thus, when this element is indicated by the sumerograms *U* and *IM* it is not always possible to tell which one is intended. These two d. n.'s are the most common Semitic deities found in the onomastica of Ugarit. It is significant that the Hurrian d. n.'s Tešup and Šarruma are next in number of appearances.
ba'al-		
	-asi	$^{1\,il}$Ba'ala-ṣí, ^{1}Ba(?)-a(?)-la(?)-sí
	-malak	$^{1\,il}$Ba'al-ma-lak
ba'alu-		
	-ya	$^{1\,il}$Ba'alu-ya
ba'ali-		
	-ya	$^{1\,il}$Ba'ali^{li}-ya
ba'ala-		
	-anu	$^{1\,il}$Ba'ala^{la}-na, $^{1\,il}$Ba'ala(?)$^{la(?)}$-nu
	-azki	^{1}Ba'ala^{la}-az-ki, $^{1\,il}$Ba'al-za-ki

-ba'al

abdi-	^{1}Abdi^{il}ba'al, ^{1}Abdi$^{il}_{2}$ba'ala
aduni-	^{1}A-du-ni^{il}ba'al
iši-	^{1}I-ši$^{il}_{2}$ba'al
mut-	^{1}Mu-ut^{il}ba'al, ^{1}Mu-ut$^{il}_{2}$ba'al^{al}
rakub-	^{1}Bin-ra-kub$^{il}_{2}$ba'al
šu-	^{1}Šu^{il}ba'al
yadu-	^{1}Ya-du^{il}ba'al, ^{1}Ya-du$^{il}_{2}$ba'al
yaqub-	^{1}Ya-qub^{il}ba'al

bal — "Without." This adverb of negation occurs in many Akkadian names. Clay lists: *Man-nu-ba-lu-Addu*, *Man-nu-ba-lu-ili-šu*, and *Man-nu-ba-lu-Šamaš* (*PNCP*, p. 165). From Nuzu we know *Pa-la-a-a*, *Ba-lu-še-e-a*, and *Ma-an-nu-pa-la-^{d}adad* (*NPN*, p. 302). Stephens adds *Ba-al-du-bu* and *Ba-al-ḫa-zi-a* (*PNC*, p. 81) and Tallqvist *Manum-ba-lim-Ašir* (*APN*, p. 275). The particle is found in Phoen. (Harris, *GPL*, p. 87) and in Ugar. (Gordon, *UT* 19.466). In Ugar. it seems to have both a negative and a positive possibility. Jacob (*Ras Shamra et L'Ancien Testament*, pp. 64-65) cites the positive possibility for the interpretation of Isaiah 3:18. Gordon, however, suggests that the positive translations should really be rhetorical questions

		with the particle taken negatively, *UT*, (*loc*. *cit*.).
	bal-	
	-iqba	^{1}Bin-ba-liq-b[á
balāṭu		"To live" (Akk.).
	yabluṭ-	
	-anu	^{1}Ya-ab-lu-ṭa-nu
banû		"To build, make" (Common Sem.). Very frequent in the onomastica in every period. See Noth, *IPN*, pp. 212-13; Stamm *ANG*, pp. 139-40; Ranke, *EBPN*, pp. 223-24, 230.
	yabni-	
	-adu	^{1}Y]a-ab-na-du, ^{1}Ya-ab-ni-di
	-ilu	^{1}Ya-ab-ni-ilu
bat		"Daughter" (Canaanite; *bintu* in Akk. and Arab., *bittu* in Ugar.). For the *i* to *a* shift in closed accented syllables in Heb. and Aram. see Brockelmann, *GVG* I, pp. 147 f. For discussion of the biblical names with this element see Noth, *IPN*, pp. 147, n. 2, and 226. That the element "daughter" was fairly common in Semitic names is evidenced by the occurrence in the early Babylonian feminine names (Ranke,

EBPN, p. 191) of *Mârat-DUN-GI*, *Mârat-irṣitim(KI)*, *Mârat-Ishtar*, and *Mârat-Shamash*.

bat-		
	-rabi	^{1}Bat-ra-ab-i
	-ṣidqi	^{f}Bat-ṣí-id-qí
bêltu		"Lady, mistress." This serves both as an epithet for a goddess and as a d. n. See Gordon, *UT* 19.493; Clay, *PNCP*, p. 164; and Harris, *GPL*, p. 89.
-bêltu		
	abdi-	^{1}Abdi^{il}bêltu, ^{1}Abdi-bêltu
bêlu		"Lord, master." This is either written syllabically or with the sumerogram *EN*. Hence, it is intended as an epithet, rather than a d. n.
belu-		
	-bur	^{1}Be-lu-bu-ur
beli-		
	-ḫazi	^{1}Beli-ḫa-zi
-beli		
	qirib-	^{f}Qí-ri-bi-lu, ^{f}Qì-ri-bi-li, ^{f}Qí-ri-im-be-li
bīnu		"Son" (Common Sem. See Brockelmann, *GVG* I, p. 332). For a discussion of this element in genitive compound names at Mari see Hoffman,

APNMT, pp. 120 f. Cf. Stamm, ANG, p. 38. The variant spelling of this element, bunu (von Soden, Ak. Hand., p. 138), is found also. It is particularly frequent in the names from the Kassite period (Clay, PNCP, pp. 66-67). Ranke (EBPN, pp. 75-76) lists Bi-in-Na-rum, Bi-in-ni-ja, Bu-nu-A-na-ti, Bu-nu-ma-ḫir(sḫar). The Bible has numerous p. n.'s with this element BDB, pp. 122-23). Since the sumerogram TUR is used in these documents to represent both māru and bīnu, it is not always easy to know for certain which should be read. The alphabetic p. n.'s are most helpful here. For the names containing this element initially see the catalog of names.

bîtu "House" (Common Sem.). Perhaps the best-known p. n.'s that contain this element are the names from Elephantine that contain the element byt'l: ביתאלנרן, ביתאלעקב, ביתאלתרן, ביתאלתקם, et al. (Cowley, Aramaic Papyri of the Fifth Century B.C., p. 279). See Noth, IPN, pp. 127 ff. Tallqvist cites Bīt-mašṭari-ibni, Bēl-bīti-Šamaš, Il-bīti-kuzub-ilāni, Nur-bīti (APN, p. 274). Ranke, EBPN, pp. 75-76) lists: Bi-tu-ja,

			Bîtu(E)-ma-gir, Bîtu(E)-rabi(GAL), et al. For Stamm's discussion of such names see ANG, p. 91.
	bêt-		
		-anu	^{1}Be-ta-na
	bît-		
		-ba'matanu	^{1}Bît-ba-a'ma-ta-na
		-limuna	^{1}Bît-li-i-mu-na
burq			"Lightning." This is from the common Sem. root *brq, "lighten, shine." Bu-ur-qa-an is found at Mari (Huffmon, APNMT, p. 28); ^{f}Bur-ru-uq-tum, Bur-ru-qu, and Bur-ru-qu-du-un-ni-Addu in the Kassite texts (Clay, PNCP, p. 67). Tallqvist cites Bur-q-a-a (APN, p. 276). Goetze cites Ya-ab-ru-uq-AN from an Old-Babylonian pay list (BASOR 95 1944 20).
	buraq-		
		-unu	^{1}Bu-ra-qu-nu
	burq-		
		-anu	^{1}Bur-qa-nu, ^{1}Bur-qa-na
bûru			"Young one." MacRae says that the meaning was eventually specialized to signify the young of domesticated animals (NPN, p. 302). He cites the p. n.'s Bu-ur-^{d}adad, Bur-ti-ig-la, and Bu-ur-ti-ir-wi from Nuzu (loc. cit.). Clay

adds *Bu-ra-ḫu*, *Bur-Addu*, *Bur-Amurru*, *Bur-Nergal*, *et al*. (*PNCP*, p. 67). Ranke lists the element with -*Aja*, -*ija*, -^{d}*NIN-GAL*, -*Nu-nu*, -*Rammân*, -*Sin*(*EBPN*, pp. 76-77). Ranke translates it "young one."

bûr-		
	-abi	^{1}Bu-ra-a[(?)-b]i(?)
	-anu	^{1}Bu-ra-na
-bûr		
	belu-	^{1}Be-lu-bu-ur
dagan		Semitic deity. This name is a common part of the Mari onomastica, being surpassed or equalled only by Haddu and El (Huffmon, *APNMT*, pp. 180-81). Common over the West Semitic world (*UM* 20.461), it is surprising that it is not more frequently found here.
-dagan		
	ammini-	^{1}A(?)]m-mi-ni-da-ga-an
dalaptu		This is a feminine adjective from either *dalāpu*, "to be awake, to stay awake," or from *dalpu*, a synonym of *ḫuraṣu*, "gold" (*CAD*, Vol. 3, p. 52). It is probably from the former and means "awake, alert."
	dalaptu	^{f}Dá-la-ap-tum

dalīlu		"Praise, fame, glory." This is found at Nuzu in *Da-li-li-i̯a* and ^{f}*Dal-li-lu-ša* (MacRae, *NPN*, p. 303). Clay cites ^{f}*Da-li-lu-ša*(*PNCP*, p. 68) and Tallqvist ^{f}*Di-li-li-i̯a* (*APN*, p. 279).
	dalilu	^{1}Da-li-lu, ^{1}(Da)-li-li
dan		This is the stem *dânu*, "to judge." It may be that the name *Da-na-nu* is simply this root plus the common *-ānu* ending. Astour, *Hel*., pp. 45-53, discusses the name *Danana* / *Danuna* from Karatepe. He says that it is purely Canaanite. Goetze would make it Hurrian from the root *tan(u)*, "to make." (*JCS* 16 1962 48-58). Gelb (*NPN*, p. 324) lists *danānu* as "strength."
	danānu	^{1}Da-na-nu, ^{1}Da-na-na
da/udu		MacRae discusses the p.n. *Du-u-du-a-bu-šu* (*NPN*, p. 303) and suggests that *dûdu* is a divine element. Gelb, however, (*loc*. *cit*.) sees in it the Semitic root *dādu*, from which the words for "love-making," "favorite," "uncle," and "beloved" come. This seems preferable. Note E. Schrader's (*Die Keilinschriften und das Alte Testament*, p. 483) discussion of the use of

dâd, *dîd*, *dûd*, in place of the element *ilu* in Semitic p. n.'s. Perhaps this accounts for the use of the divine sign in the p. n. *Uṣur-^{d}du-du* which Gelb cites. Huffmon (*APNMT*, pp. 181-82) cites a *Da-di-ya*, which may be identical with the second element in our *Bin-dateya*, and a *Du-da-nim* in which the initial element probably corresponds to the similar element in our *Bin-dudaya*.

dade-		
	-ya	^{1}Bin-da-te-e[-y]a(?)
duda-		
	-ya	^{1}Bin-du-da-a-ya

dayyanu

"Judge" (Common Sem.). This is common in Semitic onomastica. See Clay, *PNCP*, p. 170; MacRae, *NPN*, p. 303; Ranke *EBPN*, p. 225; Tallqvist, *APN*, p. 279. It is often found in nominal sentence names as the second element where the first element is a d. n. like *Addu*-, *Marduk*-, *Nabu*-, *Sin*-.

-dayyanu		
	addu-	$^{1\,il}$Addu-dayyanu

dînu		"Judgment, decision" (Common Sem.). For discussion of the root **dyn* and examples of its use in the onomastica see Noth, *IPN*, pp. 10, 187-88; Stamm, *ANG*, pp. 172, 191-92; and Tallqvist, *APN*, p. 279. From Alalaḫ Wiseman (*WAT*, p. 132) cites *Di-na-a-du* and *Di-ni-a-du*. Clay adds ^{f}*A-na-di-ni-ša-at-kal*, ^{f}*I-na-qa-li-i̭a-di-ni-ip-ši*, *Marduk-di-na-tab-bi*, *et al*. *PNCP*, p. 170). Ranke lists *Di-nam-ili* (*EBPN*, p. 78) and Tallqvist (*APN*, p. 279) *Šames-la-din-ni*.
dîni-		
	-ya	^{1}Din-ni-ya
ea		Babylonian god of the waters and of the abyss. This d. n. occurs both in the Hurrian and in the Semitic names. He was known for his wisdom and magical powers. See Pritchard, *ANET*, pp. 60-64, *et al*.; MacRae, *NPN*, p. 294; and Tallqvist, *APN*, p. 254.
ea-		
	-abi	$^{1\,il}$Ê-a-a-bi
	-garzi	^{1}Ê-a-gar-zi
	-mušni	$^{1\,il}$E-a-muš-ni

egû		"To be tired, weary; to be careless, negligent" (Common Sem.). This root seems to have developed the former meaning in West Sem. and the latter in Akk. See *CAD*, Vol. 4, pp. 48 f., and von Soden, *Ak*. *Hand*., p. 191. For its occurrence in p.n.'s see *CAD*, *loc*. *cit*. Note *Mi-na-a-e-gu-a-na-*^{d}*Šamaš* ("In-what-have-I-neglected-Šamaš"), *et al*.
yagi-		
	-ilu	^{1}Ya-gi-li
enki		This looks like the Sumerian water god. Goetze, however, feels that this is either **Ianki-ilu* or **Ianki'-ilu* from the Arab. root *naka*, "to wound" (*BASOR* 151 1958 31). Dussaud, *Syria* 21 (1940) 172, cites a prince *Inkii3w*, *Yinka-El*, "El strikes," from a root *nkḫ*.
enki-		
	-ilu	^{1}En-ki-li
	-te	^{1}En-ki-te
eppiqu		This may be related to the Akk. *ipqu*, "grace." This element, formed from the verb *epēqu*, is found in p. n.'s from the earliest period. Note those listed in *CAD*, Vol. 7, p. 165: *I-bí-iq-Eš-dar*, *Ib-bi-iq-Eš$_4$-dar*, *I-pí-iq-*

		Ištar, *et* *al*. Cf. Stamm, *ANG*, pp. 261 ff.
	eppiqu	¹Ep-pí-qì
eqēbu		"To watch, guard, protect" (Eth., OSA). This root is extremely common in the early Northwest Semitic onomastica. See the biblical עקוב (I Chron. 3:24), יַעֲקֹב (Gen. 25:26) and יַעֲקֹבָה (I Chron. 4:36); Jean, *Stu*. *Mar*., p. 81; Huffmon, *APNMT*, pp. 203-4; Goetze, *BASOR* 95 (1944) 19; and Albright, *JAOS* 74 (1954) 231. This is also found in the Hyksos *Y'qb-ḫr* and *Ya'qub-Ḫar* (*JBL* 54 1935 191 n. 51).
	yaqub-	
	-ba'al	¹Ya-qub^{il}ba'al
	-binu	¹Ya-qub-bi-nu
	-yanu	¹Ya-qub-ya-nu
ešeru		"To be fair, just, straight." The element *i-šar* is very common in Akk. names (see Stamm, *ANG*, p. 122 and Gelb, *Glossary*, pp. 77-78). It seems to have been used as a theophorous element or as a d. n. See Huffmon, *APNMT*, p. 216. Noth, in *Geschichte* *und* *Altes* *Testament*, p. 139, considers *išar* an imperfect; Gelb does likewise (*loc*. *cit*.). The form found

	here seems to be a *qatil* stative.
yaširu	^{1}Ya-ši-ra
gab(i)ru	"Strong" (West Sem.). Tallqvist cites: *Gab-ri(-i)*, *Gab-ri-ilu*, *Ilu-gab-ri*, *Gabbaru*, *et al*. (*APN*, p. 277). The Bible gives us גֶּ֫בֶר (I Kings 4:19), גִּבָּר (Ezra 2:20), and גַּבְרִיאֵל (Dan. 8:16). Harris, *GPL*, p. 93, lists the p. n.'s גבר and *Gab-ba-ri*. For Noth's discussion of this element see *IPN*, pp. 36, 190.
gabiru	^{1}Ga-bi-ru
gamālu	"To be obliging, to perform a kind act, to spare." Two substantives derived from this verbal root occur in the names from Ugarit, *gamālu* and *gimillu*. The former is defined in *CAD*, Vol. 5, p. 21, as "(divine) kindness" and the latter as "good deed, act of kindness, gift" (pp. 73 f.). Names based on this root are common. Clay cites *E-a-ga-mil*, *Sin-ga-mil*, ^{f}*Ga-mi-la-at*, *Ga-ma-li*, *Ga-ma-lu-tum*, *Gi-mil-Addu*, *Gimil-Šamaš*, *Gi-mil-la-tum*, *et al*. (*PNCP*, p. 169). At Nuzu we find *Ki-mil-li-i̯a*, *Gi-mi-la-a-bi*, *Gimill-*^{d}*adad*, and numerous others

		(*NPN*, p. 303).
	gamālu	^{1}Bin-ga-ma-al-la
	gimillu	^{1}Gi-mi-lim
gamāru		"To bring to an end, finish" (Common Sem.). For other names from the Akkadian world see Clay, who cites *Na-na-a-gamirat(TIL)-at* (*PNCP*, p. 169) and Huffmon, who adds *Ya-ag-mu-ur-AN* (*APNMT*, p. 180). Cf. also Noth, *IPN*, pp. 175, 240. *CAD* cites *gāmiru* as meaning "complete, effective," but also gives *gamīru* as meaning "strength." *Gimru*, of course, means "all, totality."
	gamir-	
	-addu	^{1}Ga-mi-rad-dì
	-šu	^{1}Ga-mi-ir-šu
	gimr-	
	-addu	^{1}Gi-mi-rad-du, ^{1}Gi-mi-ra-du
gudaranu		This p. n. may be related to the West Sem. root *gdr*, "to build a wall." Cf. Harris, *GPL*, pp. 93-94, who cites a pl. n. in Spain, הגדר and compares it with Γαδειρα and Pu. *Gadir*.
	gudaranu	^{1}Gu-da-ra-na

gulal		This may be related to the root *gll* found in Aram., Heb., and Syr., "to roll." Tallqvist cites the similar p. n.'s, *Ga-lu-lu*, *Ga(l)-lul*, *Gi-lu-lu*, and *Gu-lu-su* (*APN*, p. 277).
	gulal-	
	-šu	^{1}Gu-lal-šu
gup(a)nu		"Fruit tree, vine" (Most likely a West Sem. loan word). *Gapnu* is used exclusively in Neo-Babylonian for fruit trees, while *gupnu* is used in the Assyrian royal inscriptions for trees in general (*CAD*, Vol. 5, p. 45). It is common in Ugar., where Gordon (*UT* 19.609) translates it "vine." The name of one of Ba'al's messengers is *Gpn* (Gordon, *loc*. *cit*.).
	gupanu	^{1}Gu-pa-na
gušu		Von Soden (*Ak*. *Hand*., p. 300) lists *gūšum* as "ein Schafopfer," and *gušû* as either "ein Rohrgegenstand" or "ein Gotterwand."
	gušu	^{1}Bin^{il}gu-ši
guwalu		Gordon (*UT* 19.566) gives *gwl* as a Ugar. word and suggests the meaning for the verb "to speak." It seems to occur as a verb and a p. n., as well

		as a noun.
	guwalu	¹Gu-wal-li(?)
guzalû		"An official" (lit. chair-bearer). A Sumerian loan word. Originally it meant a servant carrying a chair after his master. It is used in Akk. literature as a d. n. and as a title of gods (CAD, Vol. 5, pp. 146-47). Labat (L'Akkadien de Boghaz-koi, p. 127) defines this as "défenseur, berger." Clay cites Gu-zal(NI)-lum-ša-ili (PNCP, p. 168) and explains guzallum as "thronebearer(?)." Tallqvist lists a Ga-zi-lu (APN, p. 277).
	guzalû	¹Gú-u-za-li
ḫagab		"Grasshopper(?)." This element occurs in a number of p. n.'s. Its meaning is not certain. It occurs in the Ugaritic texts (Gordon, UT 19.836). The root is found in Arabic meaning "to prevent, to hide" (حجب). It occurs in the Bible in some p. n.'s (חָגָב Ezra 2:46; חֲגָבָא , Neh. 7:48; חֲגָבָה , Ezra 2:47) and in the word חָגָב , "grasshopper, locust." Uyechi (UgAPN, pp. 97, 166-67) suggests that this is a d. n., possibly the

		grasshopper worshipped as a deity. He cites the fact that these were common symbols on *kudurru* and other monuments. It is found in the alphabetic p. n.'s in *ḥgby*, *ḥgbn*, and *'bdḥgb*.
ḫagb-		
	-anu	^{1}Ḫa-ag-ba-nu, ^{1}Ḫa-ag-ba-na, ^{1}Ḫa-ga-ba-na
-ḫagab		
	abdi-	^{1}Abdi-ḫa-gáb
ḫamanu		This seems to be a d. n. See Gordon, *UT* 19.971. Wiseman (*WAT*, p. 17) says that this is a Hurro-Hittite deity. The Bible lists *חַמָּן* (Isa. 27:9 - 4ts., *et al*.) which *BDB*, p. 329, calls a "sun-pillar used in idolatrous worship." Clay cites an *A-ri-ḫa-ma-nu* (*PNCP*, p. 174). Tallqvist (*APN*, p. 256) adds an *Ab-di-ḫi-mu-nu*, but he also lists *Šulman-ḫa-man-ilāni*, *Šulaman-ḫa-man-nu*, *et al*. (p. 284). Cf. Purves, *NPN*, p. 213, *ḫamanna*.
-ḫamanu		
	abdi-	^{1}Abdi-ḫa-ma-nu, ^{1}Abdi-ḫa-ma-ni
ḫanānu		"To be gracious, to favor" (Common Sem., except Eth.). It occurs in Akk. normally as *enēnu*. The West Sem. form is what we see here. For

	parallels and discussion see Noth, *IPN*, p. 187; Huffmon, *APNMT*, p. 200; and Harris, *GPL*, pp. 102-3. Tallqvist lists *Ḫa-na-nu*, *Ḫa-an-ni-i̭a*, *Ḫa-ni-i*, ^{f}*Ḫi-in-ni-be-el*, *et al*. (*APN*, pp. 86, 284). Lidzbarski (*Ephemeris fur Semitische Epigraphik*, p. 210, ℓ 4) lists a *Ḫa-nun*. In the Bible we find (I Chron. 11:43, Ezra 2:46, *et al*.) חָנָן which corresponds to the names below and חָנוּן (II Sam. 10:1 ff., I Chron. 19:2 ff., *et al*.).
ḫanānu	^{1}Ḫa-na-nu, ^{1}Ḫa-na-an-ni
ḫapiru	This is probably a West Sem. loan word (*CAD*, Vol. 6, pp. 84-85) which signifies a social class. For extensive discussion and parallels see Jean Bottero, *Le Problème des Habiru à la 4^{e} Rencontre Assyriologique Internationale* and M. Greenberg, *The Ḫab/piru*. This occurs as a p.n. at Alalaḫ (Wiseman, *WAT*, p. 135) as *Ḫa-bi-ru* and as *Ḫa-pi-ra-an* and *Ḫa-pi-rum* at Mari (Huffmon, *APNMT*, p. 36.
ḫapiru	^{1}Ḫa-bi-ri

ḫattû			"Hittite."
	ḫatti-		
		-ya	^{1}Bin-ḫa-ti-ya, ^{f}Bin-ḫa-ti-ya-ma, ^{1}Bin-ḫa-at-ti-ya-ma
ḫawa			Virolleaud interprets this as a d. n. (*Syria* 28 1951 178). He bases this upon Thureau-Dangin's reading of *Ḫa-PI-il* as *Ḫa-wa-Il*, "Ḫawa is god." See *Syria* 18 (1937) 253.
	ḫawa-		
		-il	^{1}Ḫa-wa-il
	-ḫawa		
		abdi-	^{1}Abdi-ḫa-wa
ḫazû			"To see, look" (West Sem.). Tallqvist cites *Ḫa-za-a'-ilu*, *Ḫa-zi-ilu*, and *Ḫa-zi-a-nu* (*APN*, p. 283). Stephens lists *Ba-al-ḫa-zi-a* (*PNC*, p. 86). For discussion and parallels see Noth, *IPN*, pp. 186,198.
	ḫazi-		
		-qatanu	^{1}Ḫa-zi-qá-ta-na, ^{1}Ḫa-zi-qa-ta-na
	-ḫazi		
		beli-	^{1}Beli-ḫa-zi
	-iḫzi		
		ili-	^{1}Bin-ili-iḫ-zi

ḫelû — "Bright, shining." This is a problem in that it occurs only once in these names and does not seem to appear in the alphabetic names. *CAD* (Vol. 6, p. 169) lists *ḫelû* as an adjective, "bright, shining," and as a verb, "to shine, make brilliant, to be merry" and "to make love." It may be the Sem. *ḥyl*, "strength, wealth, army."

-ḫelû

abi- — ^{1}A-bi-ḫé-lu

ḫudašu — This name may be based on the Sem. root *ḥdṯ*, "to be new, to repair." See Gordon, *UT* 19.843. For the vocalic pattern here note the Heb. חֹדֶשׁ The p. n.'s *ḥdṯ* and *ḥdṯn* appear in the alphabetic texts (*UT*, p. 510).

ḫudašu — ^{1}Ḫu-dá-ši

ḫuraṣu — "Gold." Note that this word occurs in the names at Ugarit in both its Akk. form, as here, and in its Canaanite form, *ḫaruṣu*. See *^{1}Ḫa-ru-ṣi-en-ni*, above. Tallqvist gives examples of names based on both spellings (*APN*, p. 285).

ḫuraṣ-

-anu — ^{1}Ḫu-ra-ṣa-na

ḫuṣami	See *ḫuṣanu*.
ḫuṣanu	*CAD* (Vol. 6, pp. 259-61) cites *ḫuṣannu*, "sash, belt;" *ḫuṣṣu*, reed hut, fence;" *ḫuṣu*, "a pain." Stephens gives us the p. n. *Ḫu-za-a* (*PNC*, p. 41). The name is a problem. *Ḫu-ṣa(?)-mi* may be a variation of this name.
ḫuṣanu	^{1}Ḫu-ṣa-nu, ^{1}Ḫu-ṣa-na, ^{1}Ḫu-ṣa
ibru	"Friend, comrade, fellow." It is difficult to know whether the initial element in *Ibiranu* is this or not. It may rather be related to the Ugar. *ibr*, "bull, (humped) buffalo" (*UT* 19.39), or to the root *abāru*, "to be firm, strong." Note the biblical use of the adjective אָבִיר , "strong" as an old name for God (Gen. 49:24). Virolleaud (*PRU IV*, p. 57) suggests that it could be related to the Hur. *ipri*. It seems more likely to be Semitic.
ibir-	
-anu	^{1}I-bi-ra-ni, ^{1}I-bi-ra-na
ilku	This may be the word for the duty of a person holding land in tenure from a higher authority. For a discussion of this subject see *CAD*, Vol.

		7, p. 80. Clay lists a name very similar to the one found here (*PNCP*, p. 86), *Il-ki-i̭a*.
ilku-		
	-ya	^{1}Il-ku-ya, ^{1}Il-ku-wa
ilṣu		"Arm" (See *CAD*, Vol. 7, p. 88). It is possible that this is related to the Akk. *elṣu*, "joy."
ilṣi-		
	-ya	^{1}Il-ṣi-ya
ilu		"God, 'Il." This is the common Sem. word for "god," but it is known also at Ugarit and in the Bible as a d. n. 'Il (El) was the supreme god of Ugarit, in name if not in fact. For a discussion of his role see Kapelrud, *The Ras Shamra Discoveries and the Old Testament*, pp. 58-62.
ilu-		
	-wa	^{1}I-lu-wa
ili-		
	-bêlu	^{1}Ili-bêlu
	-milku	^{1}Ili-milku
	-muna	^{1}Ili-mu-na
	-nâru	^{1}Ili-nâru
	-nergal	^{1}Ili$\underline{\quad}^{il}$nergal, ^{1}Ili$\underline{\quad}^{il}_{2}$nergal

	-šala	^{1}I-li-ša-la
	-šalim	^{1}Ili-ša-lim
	-šalima	^{1}Ili-ša-li-ma
	-šamšu	^{1}Ili^{il}_šamšu^{šu}
	-tešup	^{1}Ili-tešup, ^{1}I-li-te-šup$_{x}$, ^{1}I-li^{il}_tešup
	-ya	^{1}Ili-ya
	-yana	^{1}Ili-ya-na
	-yanama	^{1}Ili-ya-na-ma
il-		
	-šar	^{1}Ìl-šar
ila-		
	-azki	^{1}Ila-az-ki(?)
ilim-		
	-madin	^{1}Ilim^{im}-ma-din
	-maṣiri	^{1}Ilim^{im}-ma-ṣí-ri
	-mulik	^{1}Ilim^{lim}-mu-lik
-il		
	ḫawa-	^{1}Ḫa-wa-il
-ilu		
	abdi-	^{1}Abdi-ìlu
	pan-	^{1}Pan-ilu
	šapi-	^{1}Ša-pí-ilu, ^{1}Ša-pí-ilim^{lim}
	šuna-	^{1}Šu-na-ilu
	yabni-	^{1}Ya-ab-ni-ilu
	yakun-	^{1}Ya-ku-un-ilu
-ilimu		

		abdi-	[1]Abdi-ili-mu
ina			"In." Akkadian preposition.
	ina-		
		-panaddu	[1]I[-na]-pa-na-ad-du
inbu			"Fruit, offspring, child." For the use of this element in Akk. names see Stamm, *ANG*, pp. 226, 260; Clay, *PNCP*, p. 157; MacRae, *NPN*, p. 299; and Tallqvist, *APN*, p. 269. This element is found written *enbu* and *imbu* (*CAD*, Vol. 7, pp. 144 ff.). Note at Nuzu, *Im-bi-ili-šu* and *In-bi-ili-šu*. Cf. with the names from Ranke (*EBPN*, p. 109) *In-bi-ili-shu*, *In-bi-irṣi-tim*, *In-bu-um*, and *In-bu-sha*.
	inbu-		
		-nu	[1]Im-bu-nu
	inbun-		
		-yanu	[1]In(?)-bu-un-ya-na
išlam			This seems clearly to be a G *yaqtal* form. For this as an illustration of the Barth-Ginsberg law, see Huffmon, *APNMT*, p. 68, and Moscati, *CGSL*, p. 122.
	išlam-		
		-ana	[1]Iš-la-ma-na

išû

This may be related to the initial element in the Biblical name אֶשְׁבַּעַל . This same element and name is found in the alphabetic texts as *'šb'l* (Gordon, *UT* 19.392). Thus, it seems as if we are dealing with the West Sem. *'yš*, "man." *CAD*, Vol. 7, p. 291, cites an *I-šu-ḫi-im*, an Old Assyrian name from the *Babylonian Inscriptions of the Collection of J. B. Nies* and an *I-šu-dan* from the *Inventaire des tablettes de Tello*. The editors relate both of these to *išu*, "to have." Nies, *Ur Dynasty Tablets*, p. 83, lists an *I-šu-um-ilu*. MacRae (*NPN*, p. 300) gives the name of an ^{f}*I-ši-libbi*^{bi} and identifies the initial element as *ešu*, "to be in trouble, distress." It hardly seems likely that this is the same element as the one which concerns us here. Ranke gives us *I-si-i*, *I-si-ma-na-a*, *I-si-im-ma-nu-um*, *I-zi-a-shar*, *I-zi-da-ri-e*, *I-zi-ga-ta-ar*, *I-zi-ja-zi*, and *I-zi-na-bu*, *et al*. (*EBPN*, pp. 111-12) but makes no attempt to explain the initial element.

iši-

-ba'al ^{1}I-ši^{il}$_{2}$ba'al

itti		"With" (Common Sem.). This element is common in the Mesopotamian onomastica. MacRae (*NPN*, p. 301) lists *Itti(KI)-^{d}en-líl* and *It-ti-šarri*. Clay cites *Ea-itti(KI)-pi-šu*, *Ellil-itti-pî-šu*, *Ilu-itti-lib-bi-šu*, *et al*. (*PNCP*, p. 163). Ranke lists *Ilu-ittî(KI-i)*, *Nannar-ittî(KI)*, *Sin-i(t)-ti*, *et al*. (*EBPN*, pp. 104, 129, 160). Tallqvist gives a number of others (*APN*, p. 273). Cf. the biblical p. n. אתּי (II Sam. 2:15 ff.).
itta-		
	-nu	^{1}It-ta-na
kabād/tu		"To be heavy, important" (Common Sem.). This is found in Akk. as *kabātu* but in Heb., Phoen., and Ugar. as **kbd*. It develops the sense of "honored, glorious." Tallqvist defines it as "mighty, lofty," *APN*, p. 288) and cites a number of p. n.'s with this as an element: *Nabū-kabti-aḫēšu*, *Sin-kabti-ilāni*, ^{f}*Kab-ta-a-a*, *Ka-bat-ti*. Clay lists *Kab-ti-addu*, *Kab-ti-ilu*, *Kab-ta-Nusku*, *Ka-bit-li-su*, *et al*., (*PNCP*, p. 177). MacRae lists *Ku-ub-bu-tu(m)* and *Ku-ub-bu-du* (*NPN*, p. 306). Wiseman adds *Ka-bi-iz-zi* (*WAT*, p. 139). This may be *Kabit-šu*, with the well-known *tš* to *zz* assimilation. See Labat, *L'Akkadien de Boghaz-koi*, p. 39. For *qatul*

		forms like that found in *Bin-kabudiya* see Huffmon, *APNMT*, p. 145.
kabit-		
	-nana	^{1}Ka$_{4}$-bit-na-na
	-šu	^{1}Ka-bi-iz-zi
	-yanu	^{1}Kabit-ya-nu, ^{1}Kabit-ya-na
kabut-		
	-iya	^{1}Bin-ka-bu-di-ya
-kaptu		
	U-za-	$^{1\ il}$U-za-kap-tu
kalbu		"Dog" (Common Sem.). This element is a common one. Clay gives numerous examples (*PNCP*, p. 96), as does Tallqvist (*APN*, p. 289). MacRae cites *Ka-al-bu* (*NPN*, p. 306) and Ranke *Ka-al?-bi-ja* (*EBPN*, p. 114). For a discussion of animal names in general, and of *Ka-al-ba-an* in particular, at Mari see Huffmon, *APNMT*, pp. 151-52. For a similar presentation from Israelite names see Noth, *IPN*, p. 230.
	kalbu	^{1}Kál-bu, ^{1}Kál-bi
kalbi-		
	-ya	^{1}Kál-bi-ya, ^{1}Kal-be-ya, ^{1}Kál-be-ya

kamāšu	"To bend, bow down, prostrate oneself."
kamašu	[1]Bin-ka-ma-ši
kânu	"To be, become firm" (Common Sem.). In the D stem it means "to establish." For numerous examples see Clay, PNCP, p. 178; Huffmon, APNMT, pp. 221-22; Stephens, PNC, p. 87; Tallqvist, APN, p. 288. For discussion and parallels see Noth, IPN, p. 202 and Stamm, ANG, p. 356.
kan-	
-nu	[1]Ka-an-nu
kun-	
-ammu	[1]Ku-un-am-mu
kuna-	
-belu	[1]Ku-na-bi-li
kuni-	
-ya	[1]Ku-ni-ya
yakin-	
-mu	[1]Ya-[k]in (?)-mu
yakunu	[1]Yakunu
yakun-	
-ilu	[1]Ya-ku-un-ilu
-nu	[1]Ya-ku-un-ni

kušar			This is the Ugaritic deity, Kṯr, the artisan of the gods. For his role and acitivites see Gordon, *Before the Bible*, pp. 159-61, 194-96, *et al*. He has been considered as of Cretan origin, since his throne was in Caphtor (*UM* 20.989). Astour, *Hel*., p. 354, suggests that his name is good West Sem. and that it means "the appropriate, the useful, the one who adjusts things."
	kušar-		
		-abu	^{1}Ku-šar-a-bi
la			"To, for." Common Semitic, except Akk. See von Soden, *GAG*, p. 246b. It is affixed here to the suffixed personal pronoun of the first person plural. Cf. Gordon, *UM* 20.990. For discussion of this name see Gordon, *UM*, 10.10.
	-lana		
		addu-	
			^{il}Addu-la-na
laliu(m)			"Kid, goat." This occurs in Ugar. as *ll'* (Gordon, *UT* 19.1380). This may be the element contained in such p. n.'s as ^{f}*La-lu-tum* (Clay, *PNCP*, p. 182), *La-(a-)lum*, *La-li-im* (Ranke, *EBPN*, p. 117); or *La-li-a* (Stephens, *PNC*, p. 88).
	lali		^{1}La-li-i

lim		An Amorite deity. The name was well known at Mari where three non-Assyrian rulers during the Old Babylonian period carried this element in their names. It has been explained by Dhorme, *Rec. Dh.*, p. 760, as referring to a collective "thousand gods" which were frequently appealed to in Syro-Hittite treaties. The tablets from Ugarit would seem to support this. (*PRU IV*, 17.83, 116, 143, 152, 227, 237, 288, 340). For a possible occurrence of this name in the Execration Texts see Moran, *Orientalia* ns 26 (1957), pp. 339-45. For numerous examples and discussion see Huffmon, *APNMT*, pp. 226-27.
-lim		
	itur-	^{1}Itur^{il}lim
	zimri-	^{1}Zi-im-ri^{il}lim
lullû		This may be the Sumerian loan word for "original man." See von Soden, *Ak. Hand.*, p. 562. Or it may be the Akk. *lullû*, the Akk. D stem verb based on *lalû*, "fullness, luxury." Clay lists *Lul-lu-e* and *Lu-la-'-Nabû* (*PNCP*, p. 182). Laroche (*ROH*, p. 27) cites *Lullu*. Concerning this last, note that Sturtevant, *A Hittite Glossary*, p. 94, gives *lulu*, "prosperity," but

	thinks it is a foreign word.
lulla	^{1}Lu-ul-la
manu	This may be related to the second element in the biblical name, אֲחִימַן. *BDB* suggests that the name may mean "My brother is a gift?" (p. 27a). Clay lists *Bu-li-ma-nu*, *Bu-ne-ma-nu*, *Ḫu-ud-di-ma-nu*, and *Ta-la-ma(ba)-nu* (*PNCP*, pp. 66, 80, 136). He suggests that *manu* is Hittite-Mitannian (p. 183). Ranke cites an *I-si-ma-na-a* and an *I-za-ma-nu-um* (*EBPN*, pp. 111-12) and thinks that they may be built on the interrogative pronoun *man(n)u*, "who" (p. 239). Lidzbarski records a p. n. מן and says "wahrscheinlich מ[ג]ן od. מ[ח]ן zu lesen" (*HNSE*, p. 312).
-manu	
abi-	^{1}A-bi-ma-nu, ^{1}A-bi-ma-ni, ^{1}A-bi-ma-na
aḫi-	^{1}A-ḫi-ma-na
markabu	"Chariot(?)." See the Ugar. *mrkbt* (Gordon, *UT* 19.2331) and the biblical מֶרְכָּב (IKg. 5:6).
markab-	
-udu	^{1}Ma-ar-ka-bu-dì

milku		This word may carry a double meaning in our names. In Akk. it means "counsel," while in the West Semitic world it meant "king." It is one of the most common elements in the onomastica of the Semitic area.
milka-		
	-a	^{f}Mi-il-ka-a
	-ya	^{f}Mi-il-ka-ya
milki-		
	-aḫu	^{1}Milki-aḫu
	-yatanu	^{1}Mil-ki-SUM
-milku		
	abdi-	^{1}Abdi-milku, ^{1}Abdi-mil-ku-ma
	aḫat-	^{f}Aḫat-milku, ^{f}A-ḫa-ti-milku, ^{f}A-ḫa-tum-milku, ^{f}A-ḫat-mi-i[l-ku
	aḫi-	^{1}A-ḫi-milku, ^{1}Aḫi-milku
	ili-	^{1}Ili-milku
	yari-	^{1}Ya-ri-milku
-milku-		
	abdi-	^{1}Abdi-milku-ma
mīnu		This may be the Akkadian impersonal interrogative pronoun "what?." For a discussion of interrogative sentence names see Huffmon, APNMT, pp. 102 ff. These are known from biblical examples like Michael. See Noth, IPN,

		p. 144. From the Mari evidence it is unusual to have the interrogative as the second element.
-minu		
	addu-	^{1}Ad-du-mi-nu
mir		In *GAG*, p. 70, von Soden cites the diminutive *mirānum* as meaning "kleines Tierchen, Junger Hund." Perhaps our element here is the original form. Laroche (*ROH*, p. 57) cites from the hieroglyphic names a *Mi-i + ra-mu*. He sees this as possibly *Mira-mu(wa)* and relates this to Μιρασητης, listed by Sundwall, p. 247. In the Baal and Cycle (68:18-20) the name of the sticks used by River to drive Yamm from his throne was *aymr*, which Gordon translates: "O-what-a-Driver!" (*UT* 19.142). Thus, *mr* might represent our *mir* and be a divine epithet, "Driver." See Gordon, *UL*, p. 16.
-mir		
	abdi-	^{1}abdi-mi-ir
mišlu		Uncertain. This element is not common in the onomastica. It may be a *qitl* form of the root *mašālu*, "to become half, to become like." This seems more likely than that it is related to the West Sem. *mšl*, "to rule," which does

		not occur either in Ugar. or in Akk. Mišlam may be a noun formation from *šlm or a development of the root cited above.
-mišlu		
	addu-	^{1}il $_{2}$Addu-mi-iš-lu, ^{1}il $_{2}$Addu-mi-iš-la-am, ^{1}il $_{2}$Addu-miš-la-am
miṣru		This is the name of Egypt found in the cuneiform texts of Western Asia. It is regular in the Akk. texts of Ugarit. In classical Akk. it is found as Muṣur. Thus, we have both spellings in the onomastica here. It should probably be mentioned that there is a good Akk. word, common in Anatolia, miṣru which means "frontier." There is also a town in North Syria near Cilicia called Muṣur. See Gordon, UM 20.1151.
miṣra-		
	-muwa	^{1}Mi-iṣ-ra-mu-wa
muṣr-		
	-anu	^{1}Mu-uṣ-ra-na
miṣri-		
	-ya	^{1}Mu-uṣ-ri-ya
mulik		West Sem. This may be a d. n. Muluk is mentioned in the Sumerian texts of the Ur III

		period (Schneider, "Melchom das Scheusal der Ammoniter," *Biblica* 18 1937 343). He is found as *Malik* in the Akk. texts of the third millennium B.C. This cult was practised at Mari about 1800 B.C. (Dossin, *RA* 35 1938 178). See *Ar*. *Nah*., p. 19. On the *qutil* form see von Soden, *GAG* 55K.
-mulik		
	ilim-	^{1}Ilim^{lim}-mu-lik
muṣru		This may refer to the Cilician *Muṣur* or to Egypt itself. Gordon notes that the former may have been an Egyptian enclave (*UT* 19.1531). Tallqvist cites a *Mu-ṣur-i* (*APN*, p. 294).
muṣr-		
	-ana	^{1}Mu-uṣ-ra-na
muṣri-		
	-ya	^{1}Mu-uṣ-ri-ya
mutu		"Man, husband" (Egypto-Sem.). This is found in Akk., Eg., Eth., Heb. (only in the plural), and Ugar. For a discussion of the numerous names from Mari with this element see Huffmon, *APNMT*, pp. 234-35. Cf. *UT* 19.1569. For other examples see Bauer, *OK*, pp. 35, 46; Clay, *PNCP*, p. 185; Ranke, *EBPN*, p. 125; Stephens, *PNC*,

		p. 58; and Wiseman, *WAT*, p. 142.
mut-		
	-ba'al	^{1}Mu-ut^{il}ba'al, ^{1}Mu-ut$^{il}_{2}$ba'al^{al}
	-ta	^{1}Mu-ut-ta
	-ziti	^{1}Mu-u[t-zi]ti
na'āmu		"To be pleasant, gracious" (Sem.). This is well known in the onomastica of the West Sem. world. See *BDB*, pp. 653-54, for the biblical examples and Huffmon, *APNMT*, pp. 237-39, for Amorite and other evidence.
na'am-		
	-nergal	^{1}Na'am$^{il}_{2}$nergal, ^{1}Na'am$^{il}_{3}$nergal
	na'amanu	^{1}Na'amanu^{nu}
nadānu		"To give" (Akk.; cf. Ugar., Phoen. *ytn*; Heb. נתן). For the development of the variant forms of this root see *yatānu* in this element list. For parallels see Noth, *IPN*, p. 170; Clay, *PNCP*, p. 186; and Ranke, *EBPN*, p. 230.
-iddin		
	aya-	$^{1\ il}$A-a-[iddi]na^{na}
nadāru		"To vow" (West Sem.). Tallqvist gives a number of examples of names containing this

		element: *Adad-la-an-dar*, *Šamaš-li-in-dar*, *El-na-da-ri*, *Na-di-ri-addu* (*APN*, p. 296).
iddar-		
	-anu	^{1}Id-da-ra-na, ^{1}Id-da-ra
naḫāmu		"To be compassionate, to comfort" (West Sem.). For discussion of this root and examples see Noth, *IPN*, pp. 175, 222 and Huffmon, *APNMT*, pp. 237-39.
	munaḫimu	^{1}Mu-na-ḫi-mu, ^{1}Mu-na-ḫi-mi, ^{1}Mu-na-ḫi-ma, ^{1}Mu-na-ḫí-mu
	yanḫammu	^{1}Ya-an-ḫa-mu, ^{1}Ya-an-ḫa-am-mu, ^{1}Ya-an-ḫa-mi, ^{1}Ya-an-ḫa-am-mi, ^{1}Ya-an-ḫa-am-ma, ^{1}Ya-an-ḫa-nu
nanâ		A d.n. Tallqvist says that this is the name of a goddess (*APN*, p. 258) and notes that she was called *bēlit* *Bābili*. In other texts there is no indication that this is a goddess. For the occurrence of *Nanu* at Mari see Dossin, "Le pantheon de Mari," *Stu*. *Mar*., pp. 43 ff., and Huffmon, *APNMT*, pp. 62, 273. For a discussion of whether the name was originally *Nanaya*, see MacRae and Gelb, *NPN*, pp. 309-10.
-nana		
	kabit-	^{1}Ka$_4$-bit-na-na
	ummi-	^{f}U[mm]i(?)-na-na

naqāmu		"To vindicate, avenge" (Arab., Aram., Heb., OSA). See Dossin's discussion of this root (*Syria* 20 1939 169-76) in his article "NQMD et NIQME-HAD" and that of Jean in *Stu. Mar.*, pp. 87-88. This root is found frequently in the onomastica of Mari and of Alalah. See Huffmon, *APNMT*, pp. 241-42, and Wiseman, *WAT*, p. 143. Note from Alalah, *Ni-iq-ma-a-du*, *Ni-iq-mi-a-du*, *Ni-iq-me-pa*, and *Ni-iq-mi-e-pu-uh*. Dossin established *niqmu* as "vengeance" on the basis of an unpublished letter (*ibid*., p. 175, n. 2). Huffmon (*loc. cit*.) notes that *Niqmum* is a month name at Chagar Bazar and Mari. Lidzbarski (*Ephemeris für Semitische Epigraphik*, III 1909-15 126) lists a Phoen. p. n. נקמאל.
naqam-		
	-adu	^{1}Na-qa-ma-du
niqm-		
	-adu	^{1}Ni-iq-ma-an-du, ^{1}Niq-mi^{il}adu, ^{1}Niq^{iq}-ma-an-du, ^{1}Niq-ma-an-di, ^{1}Ni-iq-ma-an-di, ^{1}Niq^{iq}-ma-an-da, ^{1}Ni-iq-ma-an-da
	-epa	^{1}Niq-me-pa, ^{1}Níq-me-e-pa, ^{1}Niq-mu-pa, ^{1}Níq-me-pá, ^{1}Níq-ma-pa-a, ^{1}Niq-me-pa-a
nâru		"River" (Common Sem.). This may well be a d. n. In the Code of Hammurapi, where the river is

used for ordeal purposes, the sumerogram for "river," *ÍD*, is normally preceded by the divine determinative. See Borger, *Babylonisch-Assyrische Lesestücke*, Heft II, p. 10, par, 2, ℓ 41, *et passim*. Ranke lists ^{d}*Narum?(ÌD?)-a-bi!*, *Na-ru-um-ilu*, ^{d}*Narum?(ÌD?)*-. . . (*EBPN*, p. 131; see also p. 203). At Ugarit *ṯpṭ nḫr* was an alternative name of the god Yamm (Gordon, *UT* 19.1623).

-nâru		
	ili-	^{1}Ili-nâru
nergal		Mesopotamian god of pestilence and of the underworld. See *NPN*, p. 310 and Gordon, *Before the Bible*, pp. 87 f., 191.
-nergal		
	abdi-	^{1}Abdi$\overset{il}{\underline{\quad}}$nergal
	ili-	^{1}Ili$\overset{il}{\underline{\quad}}$nergal, ^{1}Ili$\overset{il}{\underline{\quad}}_{2}$nergal
	na'am-	^{1}Na'am$\overset{il}{\underline{\quad}}_{2}$nergal, ^{1}Na'am$\overset{il}{\underline{\quad}}_{3}$nergal
	nûri-	^{1}Nûri(?)$\overset{il}{\underline{\quad}}$nergal
	yatar-	^{1}Ya-tar$\overset{il}{\underline{\quad}}$nergal
nikkal		This is the Sumerian deity *Nin-gal* who seems to have made her way all over the ancient Near East. She was carried by followers of the moon

		cult into Syria, Ugarit, and Egypt. See Gordon, *UT* 19.1646. Her name is found in Hurrian circles, too.
-nikkalu		
	abdi-	^{l}Abdi-ni-kål
	eḫli-	^{f}Eḫ-li-ni-ik-ka-lu, ^{f}Eḫ-li^{il}ni-ik-ka-lu, ^{f}Eḫli^{il}ni-ik-ka-lu
ninurta		Mesopotamian war god whose cult penetrated the Amorite and Canaanite world. For his importance see Albright, *FSAC*, pp. 217-18.
-ninurta		
	abdi-	^{l}Abdi^{il}ninurta
niraru		"Helper." Gelb (*NPN*, p. 310) says that this is an old permansive adjective IV 1 from *'rr* or *ḥrr*, "to run, to help." For other examples of the name cited here and others see Clay, *PNCP*, p. 189; MacRae, *NPN*, p. 310; and Tallqvist, *NPN*, p. 298.
-nirari		
	addu-	^{lil}Addu-ni-ra-ri
nûru		"Light" (Common Sem.). The root is *nawaru*, "to shine," and its derivatives appear in many forms such as *nawir*, *namir*, *nawr*, *nûr*, *nîr*.

Note at Nuzu ^{f}*Na-mi-ir-tu(m)*, *Nu-ri-i̭a*, *Nûr-^{d}adad*, *Nûr-aḫ[ḫe]^{pl}*, *Nûr-^{d}ištar*, *Nu-ur-^{d}šamaš*, *et al*. (*NPN*, p. 309). Ranke (*EBPN*, pp. 241, 243) lists a number of others. For examples of the use of *nîru*, see Huffmon's treatment of the Amorite names (*APNMT*, pp. 243-44). Cf. Noth, *IPN*, pp. 167-68.

	nur-		
		-anu	^{1}Nur^{il}a-na, ^{1}Nu-ra-nu, ^{1}Nu-ra-na, ^{1}Bin-nu-ra-na
	nuri-		
		-išti	^{1}Nu-ri-iš-ti
		-nergal	^{1}Nuri(?)^{il}nergal
		-yanu	^{1}Nu-ri-ya-nu, ^{1}Nu-ri-ya-na, ^{1}Nu-ri-ya
nîru			"Light."
	nira-		
		-abiya	^{1}Ni(?)-ra-bi-ya
palû			This is probably the Semitic root **pl'*, "to be remarkable, wonderful" In Huffmon's treatment of the p. n. *Ya-ap-lu-^{d}Da-gan* (*APNMT*, p. 254) from Mari he lists this root but says "uncertain." Note the p. n.'s in the biblical material containing this root: פַּלּוּא , (Gen. 46:9); פְּלָאיָה , (Neh. 8:7); פְּלָיָה , (I Chron. 3:24).

		Ranke (*EBPN*, p. 243) lists no meaning for the element *pala-*. Littmann, in an editorial note (*loc*. *cit*.), however, connects the p. n. *Pala-Shamash* to the above root and cites the biblical evidence for support. See Noth, *IPN*, p. 191.
	yaplu	^{1}Ya-ap-lu, ^{1}Ya-ap-la
	yaplu-	
	-na	^{1}Ya-ap-lu-na
panû		"Face" (Common Sem.). For numerous examples of names containing this element see Clay, *PNCP*, p. 192 and Tallqvist, *APN*, p. 302. Cf. the biblical name פְּנוּאֵל , I Chron. 4:4, 8:25. Wiseman (*WAT*, p. 144) lists a *Pa-ni-li*. Ranke (*EBPN*, p. 66) cites an *A-na-pa-ni-ili*. See Stamm, *ANG*, pp. 84-85, for his discussion of names like *Pan-Der-lumur*, *Pan-Keš-lumur*, *Pan-^{d}Marduk-lumur*, and ^{f}*Pan-Uruk^{KI}-lumur*.
	pan-	
	-ilu	^{1}Pan-ilu
	-menu	^{1}P]a(?)-nu-me-na
	-yanu	^{1}Pa-ni-ya-nu
	-pan-	^{1}I[-na]-pa-na-ad-du

pû		"Mouth" (Common Sem.). This is very frequently found as a name element. See Clay, *PNCP*, p. 192, and Tallqvist, *APN*, p. 301. Tallqvist cites a *Ša-pī-Bēl*, which is comparable to the name listed here.
-pi-		^{1}Ša-pí-ilu, ^{1}Ša-pí-ilim^{lim}
qabû		"To speak, say, call." Ranke lists *Aq-ba-ḫu-(-um)*, *Aq-ba-ḫu-ni(?)um*, *Aq-bi-a-ḫu*, *Aq-bu-ú* (*EBPN*, p. 67), all of which seem to be based on the preterite first person singular finite verb form. Clay lists *Iq-bi-ul-i-ni* and ^{f}*Ta-aq-bu-ul-te-ni* (*PNCP*, pp. 90, 137), based upon the third masculine and the third/second feminine preterite forms. Tallqvist adds many similar examples, plus forms based upon the participle and the infinitive, *Aḫi-qa-bi* and *Etil-qabî* (*APN*, p. 304).
-iqba		
	bal-	^{1}Bin-ba-liq-ba
qanû		"To create, to acquire" (Common Sem.). Tallqvist cites *Qa-na-ilu*, *Ilu-qa-na-a*, *Šamaš-qa-na-a*, and *Qu-ni-i* (*APN*, p. 304).
-taqnu		
	il-	^{1}Il-táq-nu, ^{1}Îl-táq-ni

qarābu	"To be near, approach" (Common Sem.). Note the G imperative here, *qirib*. This does not seem to have been a common element in the onomastica. Harris lists קרבן (*GPL*, p. 144). The p. n. *Kurbanu* in these texts may be the same name. Note the Semitic *qorbān* for "offering."
qirib-	
-belu	^{f}Qí-ri-bi-lu, ^{f}Qì-ri-bil-i, ^{f}Qí-ri-im-be-li
qarrādu	"Strong, hero, champion." See MacRae, *NPN*, p. 313 and Aistleitner, *WUS*, 2450. It is written in these texts with the signs *UR.SAG*. It is a common title in the titulature of the Hittite emperor. See *PRU* *IV*, 17.340, 1, *et* *al*. For its occurrence elsewhere in the p. n.'s note *Addu-qar-rad* (Clay, PNCP, p. 194); *Shamash-qar-ra-ad* (Ranke, *EBPN*, p. 147); and *Nergal-qar-du*, *Shulmān-qarradu* (Tallqvist, *APN*, p. 304).
qarradu	^{1}Qa-ra-dì, $^{1\ il}$Qarradu
-qarradu	
abdi-	^{1}Abdi-qarradu
qatānu	In Heb. this means "to be small, insignificant." In Akk. it means "to be thin, slender." Note

that this root occurs in *qatal*, *qatul*, and *qutal* forms. For discussion of such formations see Huffmon, *APNMT*, pp. 143, 145, 147.

-qatanu		
	ḫazi-	^{1}Ḫa-zi-qá-ta-na, ^{1}Ḫa-zi-qa-ta-na
	qatanu	^{1}Qà-tu-nu
	qutanu	^{1}Qu-ta-n[a(?)

rabû "Great; be, become great" (Common Sem.). It is not easy to always differentiate this root and its derivatives from the root *rp'*, common in West Sem., and its derivatives. The classification here must be considered in the light of this. See *rapû*. *Rab* is a common derivative meaning "chief." Cf. Clay, *PNCP*, p. 196; MacRae, *NPN*, p. 313; Ranke, *EBPN*, p. 244; and Tallqvist, *APN*, p. 305.

rab-		
	-ana	^{1}Ra-ba-na, ^{1}Ra(?)-ab(?)-ba-na
	-una	^{1}Rab(!)-bu-na
-rabi		
	abdi-	^{1}Abdi-rab-i
	bat-	^{f}Bat-ra-ab-i
	šumu-	^{1}Šu-mu-ra-bi

râbu		"Reward, replace, compensate." Clay, *PNCP*, p. 176, lists it as *erēbu*. The element is exceedingly common in his lists, being found more than 20 times. Among his entries is *Iri-ba-ilu*, p. 91. *I-ri-bi-lu* is found with two other names from this same root (*NPN*, p. 73).
irîb-		
	-ili	^{1}I-ri-bi-li, ^{1}I-ri-bi-la, ^{1}I-ri-ib-[ilu(?)
rakābu		"To ride" (Common Sem., except Eth.). A common epithet of Ba'al in the Ugar. texts is *rkb 'rpt* (Gordon, *UT* 19.2331). *Rkb-'l* occurs in the Aram. and Phoen. texts from Sam'al (Cross, *Harvard Theological Review* 55 1962 229 n. 12) as a d. n. On the *qatul* type name see Huffmon, *APNMT*, p. 145. Lidzbarski, *HNSE*, p. 246, shows a royal name, *Br-rkb*, from Sam'al.
rakub-		
	-ba'al	^{1}Bin-ra-kub^{il}$_{2}$ba'al
râmu		"To be high" (West Sem.). This is from the root **rw/ym* which is found in Aram., Eth., Heb., and Ugar. Tallqvist cites numerous examples of this in combination with common elements like *Abi-*, *Abdi-*, *Aḫi-*, *Bel-*, *Elu-* (*APN*, p.

		305). Huffmon adds a number in which the causative imperfect (or G) makes up the initial element: *Ya-ri-im-^{d}IM*, *Ya-ri-im-e-ra-aḫ*, *Ya-ri-im-^{d}Da-gan*, *Ya-ri-im-ḫa-am-mu*, *Ya-ri-im-li-im* (*APNMT*, p. 261-62). See also Harris, *GPL*, p. 145.
-ramu		
	abi-	^{1}A-bi-ra-mì
	yarimu	^{1}Bin-ya-ri-mi, ^{1}Ya-ri-mu, ^{1}Ya-ri-mi, ^{1}Ya-ri-mì
yarim-		
	-anu	^{1}Ya-ri-ma-nu
	-milku	^{1}Ya-ri-milku
	-mu	^{1}Ya-ri-im-mu, ^{1}Ya-ri-im-mi, ^{1}Ya-ri-im-mì, ^{1}Ya-ri-im-ma
rapû		"Heal" (Northwest Sem.). See Huffmon, *APNMT*, pp. 263 f. Gordon has shown in *RA* 50 (1956) p. 128 that the final element in the name *Ammurapi* must be read with *p* instead of *b*. Thus, many names that had formerly been related to the root *rabû* are now seen to be derivatives from this root.
rap-		
	-ana	^{1}Rap-a-na
-rapî		
	ammu-	^{1}Am-mu-ra-pí, ^{1}A-mu-ra-pí

	-irpi		
		abi-	^{1}A-bir$_{x}$-pí-i
rašû			"To get, obtain." See Ranke, *EBPN*, pp. 222, 233 and Tallqvist, *APN*, p. 306. Huffmon lists *Ya-ar-ši-a-ša-ri*, *Ya-ar-ši-AN*, and *Ya-ar-ši-ḫa-mu*, but relates them to a root "to lament, feel pity" (*APNMT*, p. 265).
	-irši		
		abi-	^{1}A-bi-ir-ši
		abdi-	^{1}Abdi^{di}-ir-ši
		ampi-	^{1}Am-pi-ir-šu
		tupp-	^{1}Tup-bir$_{5}$-ši
	-iršu-		
		abdi-	^{1}Bin-abdi-ir(?)-šu-na
re/iṣû			This may be the Sem. root (except Akk.) **rṣw/y*, "to accept, be content, pleased." See Gordon, *UT* 19.2348 and Huffmon, *APNMT*, p. 265. Huffmon lists a *Ra-ṣa-^{d}Da-gan*.
	reṣi		^{1}R[e]-ṣi(?)
	riṣ-		
		-anu	^{1}Ri-ṣa-na
rišpu			"Flame, heat" (Heb., Jew. Aram.). This is related to the Northwest Semitic deity connected

		with pestilence, *Raš(a)p*. In the literature from Ras Shamra, *Raš(a)p* is identified with Nergal, the Sumerian god of the underworld. See Gordon, *UT* 19.2356; Huffmon, *APNMT*, p. 263; and Harris, *GPL*, p. 147. In Deut. 32:24 the fire-bolt of Yahweh (*ršp*) brings pestilence and death. רֶשֶׁף is found as a p. n. in I Chron. 7:25. From the Hayes Collection comes the p. n. *'p-ra-Ršpw* (*JAOS* 74 1954 225).
rišpa-		
	-ya	^{1}Ri-iš-pa-ya
ṣalmu		"Statue (in the round), likeness." MacRae (*NPN*, p. 312) understands this as "black, dark." Tallqvist, *APN*, p. 303, says "brown," but "perhaps 'image'." It seems highly probable that this is "statue, likeness." See *CAD*, Vol. 16, pp. 79-85. The p. n.'s *Ṣa-al-mu* and *Ṣa-al-me-ki* are found at Nuzu (*NPN*, p. 175).
ṣalme-		
	-ki	^{1}Ṣa-al-me-ki
-ṣalmi		
	addu-	^{1} ^{il}Addu-ṣa-al-mi
ṣidqu		"Rightness, justice" (Common Sem., except Akk.). For a study of the range of meaning for this

		root see "Some Observations on the Background of צדיק in Jeremias 23, 5a," *Biblica* 46 (1965) 29-40. Also, Gordon, *UT* 19.2147. Huffmon lists from Mari *Ṣi-id-qa-^{d}IM*, *Ṣi-[i]d-qa-an*, *Ṣi-id-qi-e-pu-uḫ*, *Ṣi-id-qi-e-tar*, *Ṣi-id-qi-e-tar*, *Ṣi-id-qu-la-na-si* (*APNMT*, p. 256). Ranke lists *Am-mi-za-du-ga* (*EBPN*, p. 65). Tallqvist adds *Ṣi-id-qa(-a)* and *Ṣi-id-qi-ilu*. Harris (*GPL*, p. 141) cites this as a d. n. Note the p. n. which he lists: *Ṣdqmlk*.
ṣidq-		
	-anu	^{1}Ṣí-id-qa-nu, ^{1}Ṣi-id-qa-na
-ṣidqi		
	bat-	^{1}Bat-ṣí-id-qí
ša		This is the Akk. determinative pronoun, which can be translated "the one who" or as a genitive particle "of." It is common in the early Babylonian names as an initial element. See Ranke, *EBPN*, pp. 141, 142, 149. It occurs several times with a d. n., as in *Sha-Aja*, which Ranke translates as "Belonging to Aja." (p. 141). The name occurring here may mean "Belonging to the mouth of god." Clay (*PNCP*, p. 127) lists a king of Amurru named *Ša-bi-ilu* and a *Ša-bi-li* from the Amarna material.

	ša-		
		-pili	^{1}Ša-pí-ilu, ^{1}Ša-pí-ilim^{lim}
šalāmu			"To be sound, complete, at peace" (Common Sem.). For discussion and parallels see Noth, *IPN*, pp. 165, 174; Harris, *GPL*, p. 150; Stamm, *ANG*, pp. 152-53, 176-77, 294-95; and Tallqvist, *APN*, p. 308.
	išlam		This seems clearly to be a G *yiqtal* form. For this as an illustration of the Barth-Ginsberg law see Huffmon, *APNMT*, p. 68, and Moscati, *CGSL*, p. 122.
	išlam-		
		-ana	^{1}Iš-la-ma-na
	Yašlim		This is probably a causative, since the theme vowel is an *i*. For a discussion of this see Huffmon, *APNMT*, p. 68. Note that in *Išlamana* and *Yašlimana* we have examples of both the G and the causative.
	yašlim-		
		-ana	^{1}Ya-aš-li-ma-na
	šalmu		"Peace, well-being" (Common Semitic).
	šalmi-		
		-ya	^{1}Ša-al-mi-ya

šalim — A West Semitic deity? Aistleitner, _WUS_, p. 307, No. 2615, thinks so. See Dahood, "Ancient Semitic Deities in Syria and Palestine," _Le antiche divinita semitiche_, pp. 88, 91, and Huffmon, _APNMT_, pp. 246-47. The possibility of a G active participle of _šalāmu_, "to be well," can not be ruled out.

-šalim(u)

ili- ^{1}Ili-ša-lim, ^{1}Ili-ša-li-ma

šulamu — This seems to be either a _qutal_ or a _qutāl_ noun (von Soden, _GAG_, pp. 60-61) from the above root. It may be a variant spelling of _šulmu_, "well-being, health."

-šulamu

addu- $^{1\,il}$Addu-šu-la-mu

šalšu — "Third." Clay lists _Šal-ši-lu-mur_ (_PNCP_, p. 169) which reveals the same ordinal. For the use of numbers in p. n.'s see Stamm, _ANG_, p. 161.

šalšu ^{1}Bin-[š]a-al-si

šamāru — This is the Ugar. root *_ṯmr_ (Gordon, _UT_ 19.2701; Aistleitner, _WUS_, No. 2890). Some would relate this to *_šmr_ (Huffmon, _APNMT_, p. 81, n. 137).

The root occurs in the alphabetic p. n.'s from Ugarit: *'Ilṯtmr* and *'mṯtmr* (*UT*, pp. 509, 512). In the name below it seems to be a *ya/iqtatal* form. For a discussion of this and similar forms in p. n.'s see Huffmon, *op*. *cit*., pp. 81-82. It could be an **'i-* imperative form. Note Gordon's discussion of *'Ilṯtmr* in *UM* 8.60. Huffmon (*op*. *cit*., p. 267) suggests that this is the Arab. and OSA root, "to bear fruit." The p. n. below occurs at Mari as *Ha-am-mi-iš-ta-mar*. See Huffmon, *loc*. *cit*., for this and other parallels.

-ištamru

ammi- ^{1}A-mis-tam-ru, ^{1}Am-mi-is$_{5}$-ta-am-ru, ^{1}Am-mi-iš-tam-ru, ^{1}Am-mi-is$_{5}$-tam-ru, ^{1}A-mis-tam-ri, ^{1}A-mi-is-tam-ri, ^{1}A-mi-iš-tam-ri, ^{1}Am-mi-is-tam-ri, ^{1}Am-mi-iš-tam-ri, ^{1}Am-iš-tam-ri, ^{1}A-mi-iš-tam-ra, ^{1}A-mis-tam-ra

šam(a)š This is the Akk. word for "sun" and for the sun god, *Šam(a)š*. For cognate literature see Huffmon, *APNMT*, pp. 250-51. See also *šapš* in this element list.

šamaš-

-šarru $^{I\,il}$Šamaš-šarru

šamšu-

		-šumuna	$^{1\,il}$Šamšu-šumu-na
	-šamšu		
		ili-	^{1}Ili^{il}šamšu^{šu}
šamû			"Heaven" (Common Sem.). Clay gives the example of ^{f}*I-na-šame-(-e)-ri-šat* (*PNCP*, p. 199). Tallqvist adds *Šamš-dūri*, *Šamē-ta-ba-ni*, ^{f}*PAP-šamē*, *Mār-Enlil-samsum-šamē*, *Šar-šame-uballiṭsu*, *et al*. (*APN*, p. 308).
	šamu-		
		-addu	^{1}Ša-mu^{il}addu, ^{1}Šamu$^{il}_{2}$addu
		-kunu	^{1}Ša-mu-ku-nu
		-manu	^{1}Ša-mu-ma-ni, ^{1}Ša-mu-ma-na
šangu			"Priest." Dougherty, in *Records from Erech*, pp. 36-37, lists ^{h}*šangû*^{d}*Bêlit NI-KIŠ*^{zun}, ^{h}*šangû* ^{d}*Enurta*, ^{h}*šangû* ^{d}*Nabû*, ^{h}*šangû* ^{d}*Šamaš*. See Tallqvist (*APN*, p. 309) for other examples. Note that Laroche lists (*ROH*, p. 36) *Šangašu* and *Šanku*.
	šangu		$^{1\,il}$Šangu(?)
šapāru			"To send."
	išpar-		
		-ṭabu	^{1}Iš-par-ṭa-bi

šapāṭu		"To judge, exercise authority" (Common Sem., execpt Arab.). It seems to have been more common in the onomastica of the West Semitic world. At Ugarit in the alphabetic text Gordon lists *tpṭb'l*, *ytpṭ*, *mtpṭ*, and *b'lmtpṭ* (*UT*, pp. 513-14). Harris lists *b'lyšpṭ*, *špṭb'l*, and *špṭyš(r)* (*GPL*, p. 153). Cf. Noth, *IPN*, pp. 187-88 and Huffmon, *APNMT*, p. 268. Huffmon lists only *Ša-pa-ṭa-AN* (*loc. cit.*) and Clay, *Ši-ip-tu-ri*, *Ši-ip-ti-ba'lu*, and *Ši-ip-pi-it-ša* (*PNCP*, p. 132).
	yašputu	^{1}Bin-ya-aš-pu-ti
šapšu		This is the Ugar. form of the Sem. *šamš*. It is used both for "sun" and for the d. n. For the shift from -*m*- to -*p*- see Gordon, *UT* 5.29 and 19.2468. We know the probable reading of the name below because it occurs in the alphabetic texts (Gordon, *UT*, p. 513).
	šapši- -yanu	$^{1\ il}$Šapši-ya-nu, $^{1\ il}$Šapši-ya-na
šarru		"King." This Akk. word was borrowed by the Hurrians and became common in their names, hence it cannot be an indicator of the type

		of name. The presence of the name of the Hurrian god Šarruma in the onomastica further complicates the matter of classification. The other elements in the name must be determinative.
šarra-		
	-kanu	^{1}Šar-ra-ka-nu, ^{1}Sar-ra-ka-na
-šar		
	il-	^{1}Il-šar
-šarru		
	išmi-	^{1}Iš-mi-šar-ri, ^{1}Iš-mi-šarri
	šamaš-	$^{1\,il}$Šamaš-šarru
	yapa-	^{1}Ya-pa-šarru
šimru		Uncertain. This may be a _qitl_ form from the root _*ṯmr_, "to bear fruit" (Arab., OSA). See _šamāru_ in this element list. Note the occurrence of _bn.ṯmrn_, _bn.ilṯtmr_, and _'mṯtmr_ in the alphabetic p. n.'s (Gordon, _UT_ 19.2701). The p. n. _ṯmrn_ is cited by Ryckmans, _Les noms propres sud-sémitiques_, Vol. I, p. 216. (Sab.).
šimr-		
	-addu	^{1}Ši-im-rad-du
šū		This is the third person singular pronominal element. It can be in the initial position or the final. A very common name type is that

illustrated here: Šu-ba'al. See Stamm, ANG, pp. 77, 212, 263 and Huffmon, APNMT, pp. 265-66. An example of it in the final position is Qi-šhu-shu-ú (Ranke, EBPN, p. 137).

šu-

-ba'al ^{1}Šu^{il}ba'al

-šu

gulal-

^{1}Gu-lal-šu

šûb "Turn, return, answer" (Common Sem., except Akk.). Noth discusses this element and cites parallels (IPN, pp. 199, 213). It is common in the Amorite names (Huffmon, APNMT, p. 266) where a number of names based on the G imperfect and imperative correspond to the names found here. Note Ya-šu-ub-AN, Ya-šu-ub-^{d}Da-gan, Šu-ub-^{d}IM, Šu-ub-na-AN (loc. cit.).

7

šub-

-ammu ^{1}Šu-ub-am-mu, ^{1}Šu-ub-am-mi, ^{1}Šu-ub-am-ma

-antu ^{1}Šu-bá-ap-tù

yašub-

-ilu ^{1}Ya-šub-ilu

šumu "Name." It is often taken to mean "posterity." See Ranke, EBPN, p. 246 and Bauer, OK, p. 58,

		who would translate it "son." Thureau-Dangin seems to have the better view when he says, "il faut probablement entendre le nom par excellence, le nom divin et, dans une certaine mesure, la personne divine elle-meme" (*Syria* 15 1934 142). Cf. Noth, *IPN*, pp. 123-24, and Stamm, *ANG*, pp. 40-42, 303-4, 360-67. For the wide use of this element at Mari see Huffmon, *APNMT*, pp. 247-49.
šum-		
	-addu	^{1}Šu-um^{il}addu, ^{1}Šum-a-di
	-anati	^{1}Šu-um-a-na-ti
šumu-		
	-abi	^{1}Šu-mu-a-bi
	-asa	^{1}Šu-mu-a-sa
-rab/pi		^{1}Šu-mu-ra-bi
-šumu-		$^{1\,il}$Šamšu-šumu-na
šumi-		
	-yana	^{1}Šu-mi-i[a(?)-n]a
šume-		
	-yana	^{1}Šu-me-ya-na
ṭâbu		"Good" (Common Sem.). Names containing this element are plentiful. For discussion and parallels see Noth, *IPN*, p. 153, and Stamm, *ANG*, pp. 234-36. Clay lists: *Tâb-kar-šu-nu*,

Ab-bu-ṭa-bu, ^{f}*Ab-bu-u-ṭa-bu*, *Aḫu-ṭa-a-bu*, ^{f}*Um-mi-ṭa-bat*, *Ṭa-bi-i̭a*, *et al*. (*PNCP*, p. 176). MacRae cites: *Ta-be-i̭a*, *Ta-a-be-a*, *Ta-bi-i̭a*, *Ta-be-li*, ^{f}*Ta-bi-*^{d}*iš-tar*, *et al*. (*NPN*, pp. 3, 5, 6). Cf. the biblical טוֹבִיָּהוּ II Chron. 17:8, Neh. 2:10, *et al*. Cf. Huffmon, *APNMT*, p. 207 and Stephens, *PNC*, p. 87.

tâb-

-rammi ^{1}Tab-ra-am-mi, ^{1}Ta-ab-ra-am-mi

tâbi-

-yanu ^{1}Ta-bi-ya-nu, ^{1}Ta-bi-ya-na

tâba-

-anina ^{1}Ta-ba-a-ni(?)-na

-tâbi

išpar- ^{1}Iš-par-ta-bi

taḫmu In Ugar. (*tḥm*) this obviously means "word, decree." Gordon relates it (*UT* 19.2542) to the Syr. root *tḥm*, which means "to mark out a boundary, to set a limit," and in the noun form comes to mean, "a precept, a definition." Ullendorf (*Orientalia* 20 1951 270-71) associates it with the Aram. root *ḫmm*, which in Form IV becomes "to decree."

-taḫmu

il- ^{1}Il-taḫ-mu, ^{1}Ìl-taḫ-mu, ^{1}Ìl-taḫ-mi

târu			"To return" (Akk.). Huffmon (*APNMT*, pp. 270-71) feels that this need not be Amorite at all, even though it is found in Amorite context. Here he disagrees with Gelb, "La Lingua degli Amoriti," *Atti della Accademia Nazionale dei Lincei, Rendicont: della Classe de Scienze morali, storiche e filologiche*, Vol. XIII (1958), 143-64, and against Noth, "Mari und Israel: Eine Personennamen Studia," *Geschichte und Altes Testament* (1953), p. 139.
	itur-		
		-addu	^{1}Itur^{il}addu
		-lim	^{1}Itur^{il}lim
ṭuppu			"Tablet" (from the Sumerian *DUB*). Clay lists a *Dub-bi* (*PNCP*, p. 169) which may include the element listed here.
	tupp-		
		-irši	^{1}Tub-bir$_{5}$-ši
ummu			"Mother" (Common Sem.). This is a common element in Sem. onomastica. Clay lists (*PNCP*, p. 156) *Aḫ-ummi-(DAMAL)-šu*, ^{f}*Ni-na-at-um-mi*, ^{f}*Um-mi-ṭa-bat*, *et al*. Ranke cites a number (*EBPN*, pp. 196-249) like ^{f}*Um-mi-A-ra-aḫ-tum*, ^{f}*Um-mi-idiqlat?*, ^{f}*Um-mi-*^{d}*Ish-ḫa-ra*, ^{f}*Um-mi-*

		^{d}*NIN-GAL*, ^{f}*Ishtar-ummi*, and ^{f}*Ṣar-pa-ni-tum-um-mi*. Cf. Tallqvist, *APN*, p. 268 and Wiseman, *WAT*, p. 150.
ummi-		
	-ḫepi	^{f}Um-mí-ḫi-bi, ^{f}Um-mì-ḫi-bi
	-nana	^{f}U[mm]i(?)-na-na
-ummu		
	adanu-	^{l}A-da-nu-um-mu, ^{l}A-da-nu-um-mi
	anati-	^{f}A-na-ti-um-me
uršānu		"Hero(?)" (Sumerian loan word?). See *BAG*, p. 71, where this is cited as a surname of Ramman.
-uršanu		
	ab-	^{l}A-bur$_{5}$-ša-nu
yadû		"To know" (Common Sem.). For parallels and discussion see Noth, *IPN*, p. 181; Huffmon, *APNMT*, p. 209; Ranke, *EBPN*, pp. 113, 234; and Tallqvist, *APN*, p. 287. Note from Ranke's list: *Ja-daḫ-ilu*, *Ja-di-ḫa-tum*, *Ja-di-iḫ-ilu*, *Ja-di-ḫu-um*, and *Ja-di-u* (p. 113). Cf. *Ya-di-a-bu* and *Ya-di-AN* from Huffmon, *APNMT*, p. 209 and *Idi-ilu*, *Nabū-kīn-idi*, *?Ia-a-da*, *Ia-da-'*, *?Ia-da/di-ilu*, *Ilu-i̭a-da-'*, *et al*., from Tallqvist, p. 287.

yadu-

-ba'al ^{1}Ya-du$^{\underline{il}}$ba'al, ^{1}Ya-du$^{\underline{il}}_{2}$ba'al

-wa ^{1}Ya-du-wa

yagubbu Gordon lists *ygb* (*UT* 19.1071) and suggests "an edible creature." Aistleitner (*WUS*, 1136) says "Tier?." It occurs in RŠ 24.246:1 with the name of *Addu*, *ygb* hd (Gordon, *loc*. *cit*.). Since it stands as the *nomen* *rectum* in a genitive compound name with *abdi*, it may be either a d. n. or an epithet of a god.

-yagubbu

abdi- ^{1}Abdi-ya-gub-b[u(?)

yâmu This is the Northwest Sem. deity known in the Ugar. texts as *Yamm* (Gordon, *UT* 19.1106). For his role in Ugaritic literature see Gordon, *UL*, pp. 9-10. The Akk. *yâmu*, "sea," was probably borrowed from the Northwest Semitic.

-yâmu

abdi- ^{1}Abdi-yâmu

hati- ^{f}Bin-ha-at-ti-ya-ma, ^{1}Bin-ha-ti-ya

yapa'u Sem. This could possibly represent two different roots: *wp'*, "be brilliant, shine forth" (Akk., Heb.) or *yp'*, "to raise up, arise" (Arab.,

	OSA, Ugar.).
yapa'u	^{1}Ya-pa-u, ^{1}Ya-pa-i, ^{1}Ya-pa-a
yapû	"To be brilliant." Albright (*BASOR* 144 1956 29 n. 10) would translate the p. n. *Niqmepa* as "(My) vengeance is triumphant," taking the second element as *yapu'*. Previously he had taken this element as a d. n. (*BASOR* 95 1944 32 n. 6). Dossin (*Syria* 20 1939 174) writes of a god *Epuḫ*. Huffmon, *APNMT*, pp. 212-13, considers this a theophorous element which is used as a divine name.
-epa	
niqm-	^{1}Níq-me-pa, ^{1}Níq-me-e-pa, ^{1}Niq-mu-pa, ^{1}Níq-ma-pá, ^{1}Níq-ma-pa-a, ^{1}Niq-me-pa-a
yaqāru	"To be esteemed" (Common Sem.). See Stamm, *ANG*, pp. 294-96. The elements *yaqar-* and *yaqur-* that occur here also occur at Mari (Huffmon, *APNMT*, p. 214). Tallqvist cites ^{f}*Ia-qar-aḫi*, *Ahi-i̭a-qar*, (*APN*, p. 287). See MacRae, *NPN*, pp. 299 f., for numerous other examples. Note: *Yq3'mw* and *Yq3ḏmw* in the Execration Texts (*JPOS* 8 1928 248).
yaquru	^{1}Ya-qa-ru

	yaqar-		
		-mi	^{1}Ya-qar-mi
		yaqurû	^{1}Ya-qu-ru, ^{1}Ya-qu-ri
yagi'u			See egû.
yaraḫ			The moon god. See Gordon, *UT* 19.1151; Jean, *Stu*. *Mar*., p. 78; Harris, *GPL*, p. 107. For the wedding of the moon god and Nikkal see Gordon, *UL*, pp. 63 ff. For this element in early Babylonian names see Ranke, *EBPN*, p. 210.
	-yaraḫ		
		abdi-	^{1}Abdi^{il}yaraḫ
yarû			This is probably the Sem. **yrw*, "to shoot, throw," found at Ugarit and in the Bible. It is used in biblical p. n.'s: יְרִיאֵל, יְרוּאֵל, יְרִיָּהוּ. It is difficult to know whether *Ya-ri-ma-nu* and *Ya-ri-milku* contain this element or *yarim*. This element is found in the Execration Texts (Goetze, *BASOR* 151 1958 31) in the p. n. *yrw3w*, which Goetze reads as *Yarū-lū* and *y3m(w)t*, which he reads *Ịar(i)muta*.
	yara-		
		-ziti	^{1}Ya-ra-ziti

yari-	
-manu	^{1}Ya-ri-ma-nu
-milku	^{1}Ya-ri-milku
-šunu	^{1}Ya-ri-šu-nu
yašānu	"To sleep, be sleepy." It is of interest that one of David's heroes (II Sam. 23:32) bore the same name as the person mentioned below, יָשֵׁן . See Noth, *IPN*, p. 227.
yašinu	^{1}Ya-ši-nu
yaṣiru	This may be a *qātil* form from the **yṣr*, "to form, design" (Akk., Heb., Jew. Aram., Ugar.). Cf. Noth, *IPN*, p. 172.
yaṣiru	^{1}Ya-ṣi-ra
yaṣir-	
-anu	^{1}Ya-a'-ṣ̆i-ra-nu, ^{1}Ya-ṣí-ra-nu, ^{1}Ya-ṣí-ra-na, ^{1}Ya-ṣí-ra-ma
-uma	^{1}Ya-ṣí-ru-ma
yašlim	This is probably a causative, since the theme vowel is an *i*. For a discussion of this see Huffmon, *APNMT*, p. 68. Note that in *Išlamana* and *Yašlimana* we have examples of both the G and the causative.

yašlim-

-ana ^{1}Ya-aš-li-ma-na

yatānu "To give" (Ugar., Phoen.). It should be noted that both the Akk. *nadānu* and the West Sem. *yatānu* are found in these tablets. For the relationship between these two developments of the root "to give" see Young's "Notes on *NTN* in Biblical Hebrew," *Vetus Testamentum* X (1960) 457-59.

yatanu ^{1}Ya-ta-nu

yatenu ^{1}Ya-te-nu

yatar This is from the common Sem. root, *wtr* (Gordon, *UT* 19.1169). Its basic idea seems to be "to be surpassing." For further examples and discussion see Bauer, *OK*, pp. 10, 23, 31; Huffmon, *APNMT*, pp. 217-18; Ranke, *EBPN*, pp. 114, 235. Note that this occurs in the alphabetic texts in *ytr*, *ytrḫd*, *ytrm*, *ytr'm*, *ytršp*, and *ytršn* (Gordon, *UT*, pp. 510-11). It is found in these only as an initial element.

yatar-

-addu ^{1}Yatar^{il}addu

-mu ^{1}Ya-tar-mu, ^{1}Ya-tar-mi

-nergal ^{1}Ya-tar^{il}nergal

		-šumu	^{1}Ya-tar-šumu
	yatar		^{1}Bin-ya-ta-ri
	yatir		^{1}Ya-ti-r[i
zakiru			This may be a *qātil* form based on the root, *zakāru*, "to call, name." Tallqvist lists *Nabū-za-kir*, *Za-kir*, *Za-kir-ru*, *et al*., *APN*, p. 282. Clay cites *Addu-za-kir*, *Ea-za-kir-šum*, *Sin-za-ki-ri*, *Za-ki-rum*, *et al*., (*PNCP*, p. 172).
	zakiru		^{1}Za-ki-ru
zakû			"To be pure, innocent" (Arab., Aram., Akk., Heb., Phoen.). Huffmon lists *Ḫa-am-mi-za-ku-ú*, (*APNMT*, p. 187); Clay cites ^{f}*Šum-ru-za-ku*, (*PNCP*, p. 172); Stephens (*PNC*, p. 85) gives *Za-ki-im*; and Tallqvist (*APN*, p. 282) ^{f}*Za-ku(-u)-tú*.
	zaka-		
		-a	^{f}Za-ka-a
	zakat-		
		-piya	^{1}Z]a-ka-at-pí-ya
	-azki		
		ila-	^{1}Ila-az-k[i(?)
		ba'ala-	$^{1\,il}$Ba'ala-az-ki, $^{1\,il}$Ba'ala^{la}-az-ki, $^{1\,il}$$_{2}$ba'ala-az-ki, $^{1\,il}$ba'ala-za-ki

zannanti			CAD (Vol. 21, pp. 41-47) suggests the following: zanānu, "to rain," or "to provide food, support;" zannu, "a dish made from fermented barley;" zanu, "to overlay, to plate with precious metal." The name appears without the final -t in the alphabetic texts (UT, p. 510). The name is probably made up of two elements with the d. n. Antu as the second element.
	Zann-		
		-anti	^{1}Bin-za-an-na-an-ti
zimru			"Protection" (Sem.). This is from an old Sem. *ḏmr, "protect." See Huffmon, APNMT, pp. 187 f. and Gordon, UM, 20.529. For a discussion and parallels see Noth, IPN, p. 176, and Bauer, OK, pp. 7, 42, 81b.
	zimr-		
		-addu	^{1}Zi-im-rad-du, ^{1}Zi-im-rad(?)-di(?), ^{1}Ši-im-rad-du
	zimri-		
		-lim	^{1}Zi-im-ri^{il}lim
ziqaru			This is probably zikaru, "male," which comes to mean "man," "ram," and "warrior." See CAD, Vol. 21, p. 112a. However, it may be related to the Akk. root zaqāru, "to build high."

ziqar-	
-anu	**[1]Zi-qa-ra-na**

V. THE NON-HURRIAN AND NON-SEMITIC NAMES: AN ANALYSIS

This concluding section of our study draws attention to the names that are identifiable as neither Hurrian nor Semitic. It is a polyglot group. This is due to the fact that the material from Ugarit includes tablets of foreign origin and also to the cosmopolitan character of the populace of this port city. There is little question but that this section would be larger if our knowledge of the non-Semitic onomastica of Anatolia and northern Mesopotamia were greater. Further research will undoubtedly expand our control here.

ANATOLIAN NAMES

The largest number of elements in this chapter is from the names of Anatolian origin. It would be convenient if we could simply say that they are Hittite. Our knowledge of the ethnic and linguistic conditions of Anatolia in this period of the second millennium urges a bit of caution. The movements of peoples and languages across this area was such that there is an intermingling of elements like Proto-Hittite (or Hattian), Hittite, Luvian, and the language of the Aryan rulers of Mittanni. Knowledge has advanced so that no longer is it possible to treat all Anatolian names as a homogeneous group, but it has not progressed far enough to enable us to be as sure about definite identification as we would desire. The interpenetration of one language by elements of another means that the same lexical element may belong to more than one language group. The work of Emmanuel Laroche has been particularly helpful for the treatment of this section.[1] A study of his work, though, makes one conscious of his caution.

Certain names are identifiable with relative ease. The ones with known Anatolian deities as elements are included here. Thus, there is no problem in knowing the general origin of names such as *Arma-suḫi*, *Arma-ziti*, *Armeya*, and *Armuna* since we know that Arma is the Hittite and Luvian moon god. The same is true of the personal names *Yari-manu*, *Yarimmu*, and *Yari-ziti* which contain the divine name Yarri (or Iyarri).[2] The initial element in *Šaušga-muwa* is the familiar Hurrian divine name, but the second element (see below) indicates that this is an Anatolian personal name.

The forming of names from toponyms is as well known in the ancient world as in our own. Laroche says that the Hittites carried this to an extreme.[3] The appearance of toponyms in names like *Ḫattušili*, *Mašanda*, *Tarša-zida*, and *Uppar-muwa* enables us to identify these. *Miṣra-muwa*, like the hybrid *Šaušga-muwa*, would be a problem if it were not for the second element. *Piḫa-ziti* may contain a place name, *Piḫa*.[4] *Kumya-ziti* may contain the name of the home town of Teššup. Laroche, however, thinks it more probable that it is based on the Luvian lexical element *kummai-*.[5] It is obvious from these that the names of Anatolian origin found at Ugarit are typical in this respect.

Toponyms and theophorous names might seem to some to be unrelated. It is now a rather well-known fact that in Hittite circles they are not as separated as the modern scholar might think. A tendency to deify sacred sites seems to have characterized ancient Anatolians. Thus, as Laroche has pointed out,[6] many toponyms may have become personal names by an intermediate stage in which they passed from place names to divine names to personal names.

Other names have been identified with certainty because of lexical elements that are known from the Anatolian languages. The most obvious of these are the elements -*muwa* ("offspring of?") and -*ziti* ("man"). As Laroche has pointed out,[7] these are two of the best known elements in the Anatolian personal names. Thus *Miṣra-muwa*, *Uppar-muwa*, *Šaušga-muwa*, *Kumya-ziti*, *Mut-ziti*, *Piḫa-ziti*, *Tarša-zida*, *Walwa-ziti*, and *Yara-ziti* can be assigned with confidence. The elements *luli* (Hitt. "spring"), *maššani* (Luv. "god"), *piya* (Luv. and Hitt. "to give"), *šuppi* (Hitt. "pure"), *tapar* (Hitt. and Luv. "to rule"), and *ura* (Luv. "great") are helpful with *Mašna-piya*, *Maššana-ura*, *Šuppiluliuma*, *Tabrammi*, and *Zakat-piya*. The Hittite gentilic sufformatives -*ili* and -*uma* appear in the well-known *Ḫattušili*, *Muršili*, and *Šuppiluliuma*. The Luvian suffix -*mi* may be present in *Alalimmi*, *Lulimmi*, *Samumi*, and *Tabrammi*. The final story on this ending, however, is hardly complete. The element *walwi* seems obviously to belong in this grouping because of the elements with which it occurs (particularly in *Walwa-ziti*) but has yet not been identified as to meaning.[8] We do not hesitate, though, to class *Mula-walwi*, *Piḫa-walwi*, *Takiti-walwi*, and *Walwa-ziti* as Anatolian.

The number of names at Ugarit of Anatolian origin is too limited to make any extensive conclusions about structure. It seems worthwhile, though, to point out the character of these names in order to compare them with the names studied by Laroche from this same period and studies like that of ten Cate from a subsequent period.

The initial position, where there is more than one element in the name and where the initial element can be identified, is filled by a divine name, a place name, or a noun. The second position is filled by a noun, a sufformative, an adjective, or perhaps a verb. Consider the following:

A divine name plus a noun: Arma-ziti
Šaušga-muwa
Yara-ziti

A divine name plus a sufformative: Armeya
Armuna
Yarimmi

A place name plus a noun: Miṣra-muwa
Piḫa-ziti(?)
Tarša-zida
Uppar-muwa

A place name plus a sufformative: Ḫattušili
M̆ašanda
Šuppiluliuma

A noun plus an adjective: Maššana-ura

A noun plus a verb: Mašna-piya

One striking thing to the student familiar with Semitic names is the apparent lack of verbal elements. Laroche has pointed out that the Anatolian names seem to be built more upon the Indo-European patterns than upon the Semitic.[9] The names occurring here would tend to support this. If *piya* is actually a verbal element ("to give"), instead of a nominal one ("gift"), then we do seem to have a verbal sentence in *Mašna-piya*. If *tapar* is correctly identified (Luv. and Hitt. "to govern"), then *Tabrammi* may be composed of a verb plus a sufformative.

NON-ANATOLIAN NAMES

One of the more obvious names in this group is *Mi-it-ra*, which clearly seems to be the Vedic deity who appears along with Indra and Varuna in the famous treaty between Šuppiluliuma, the Hittite emperor, and Matiwazi of Mitanni.[10] The Aryan character of the Mitanni rulers would help account for the presence of this name.

At least three Egyptian names are found here. *Ḫa-an-ya* appears in the Amarna Tablets[11] and is listed by Ranke.[12] *A-ma-an-ma-aš-ši* and *A-ma-ni-ḫu* contain the name of the Egyptian god Amon. Amanmašu occurs in the Amarna Tablets as a high ranking Egyptian official in Syria.[13] The element *mašu* is from the Egyptian verb *mśi*, "to give birth."[14] The names *Na-zi-ka-na*, *Na-zi-ku-du*, and *Šar-ri-ya-aš* may be Kassite. Purves thinks that *nazi* is either a Kassite or an Anatolian element.[15] Tallqvist lists it as Kassite.[16] *Yaš* seems to be the equivalent of the Akkadian *matu*, "land." The well-known name *Bur-ya-aš* is commonly understood as meaning "lord of lands."[17] Our name *Šarri-yaš* would then be an Akkado-Kassite hybrid.

It is tempting to see in *Šu-bá-an-tù* another Indo-Aryan name. Indic *subandhu*, "having good relatives or good kinsmen," is known in the Indo-Aryan names that have been found in Syria-Palestine.[18] The fact that *Šu-bá-an-tù* is a charioteer makes this identification the more likely.

FOOTNOTES

CHAPTER V, NON-HURRIAN AND NON-SEMITIC NAMES

[1] Emmanuel Laroche, See bibliography.

[2] Emmanuel Laroche, *Dictionnaire de la lange louvite* (Paris: Librairie Adrien-Maisonneuve, 1959), p. 127; *Recueil d'onomastique hittite* (Paris: Librairie C. Klincksieck, 1952), p. 81; and "Recherches sur les noms des dieus hittites," *Revue hittite et asianique*, 46 (1946-47), 7-139.

[3] Emmanuel Laroche, *Recueil d'onomastique hittite*, p. 71.

[4] Emmanuel Laroche, *Dictionnaire de la lange louvite*, p. 80.

[5] *Ibid.*, pp. 56-57.

[6] Emmanuel Laroche, *Recueil d'onomastique hittite*, p. 75.

[7] *Ibid.*

[8] Emmanuel Laroche, *Dictionnaire de la lange louvite*, p. 106.

[9] Emmanuel Laroche, *Recueil d'onomastique hittite*, p. 77.

[10] J. B. Pritchard, *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, New Jersey: Princeton University Press, 1955), p. 206.

[11] J. A. Knudtzon, Otto Weber, and Eric Ebeling, *Die El-Amarna-Tafeln* ("Vorderasiatische Bibliothek," 2. Leipzig: J. C. Hinrichs, 1915), p. 1561.

[12] Herman Ranke, *DieÄgyptischen Personennamen* (Vol. 1, No. 30. Gluckstadt: Verlag von J. J. Augustin, 1935), p. 229.

[13] *Ibid.*, p. 1557.

[14] Raymond Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford: Printed for the Griffith Institute at the University Press, 1926), p. 116.

[15] Ignace J. Gelb, Pierre M. Purves, and Allan A. MacRae, *Nuzi Personal Names* ("Oriental Institute Publications," LVIII. Chicago, 1943), p. 238.

[16] Knut Tallqvist, *Assyrian Personal Names* ("Acta Societatis Scientiarum Fennicae," XLIII/1. Helsingfors, 1918), p. 296.

[17] Albert T. Clay, Personal Names from Cuneiform Inscriptions of the Cassite Period ("Yale Oriental Series," Vol. 1. New Haven: Yale University Press, 1912), p. 167.

[18] P. E. Dumont, "Indo-Aryan Names from Mitanni, Nuzu and Syro-Palestinian Documents," in Roger T. O'Callaghan, Aram Naharaim. A Contribution to the History of Upper Mesopotamia in the Second Millennium B.C. ("Analecta Orientalia," 26. Roma, 1948), p. 152.

NON-HURRIAN AND NON-SEMITIC ELEMENTS

alali/ama	This name is found in the court of Hattušili for a cup-bearer of the king and for a lieutenant from Kaneš. It is also found in the Hittite literature for a source of oracles (*ROH*, pp. 15-16). Laroche saw here a Hittite word *alali/ama* which he understood to mean "fear, fright" (*ROH*, p. 111). Friedrich, however, now suggests "sluice, branch (of a canal)" as the proper meaning (*HWb*, Erganzungsheft 1, p. 1). Neither of these seems particularly suitable for a personal name. It may be that there is an element -*lim(m)i* or -*im(m)i* here. Note the names *Aššulimi* (p. 19) and *Ilimilimma* (p. 23) in *ROH*; and ^{il}*Annalulimmi* (p. 71), ^{il}*Kalimma* (p. 83) and ^{il}*Pu-ri-li-mi* (p. 71) in *Recherches*.
alalimu	^{l}A-la-li-mu, ^{l}A-la-li-m[i
aman	Egyptian. This is the name of the Egyptian god Amon. The p. n. *Amanmašu* is found in the Amarna Tablets, Knudtzon, *EA* 105:34; 113:36, 43; 114:31. See Albright, *JNES* 5 (1946) 10 n. 3 and Laroche, *Ugar*. *III*, pp. 143 ff.
aman-	

		-iḫu	^{1}A-ma-ni-ḫu, ^{1}A-ma-ni-ḫi
		-mašu	^{1}A-ma-an-ma-aš-šu, ^{1}A-ma-an-ma-aš-ši, ^{1}A-ma-an-ma-ši
anda			Anatolian. Laroche considers this one of the most difficult formations to identify, since it may represent more than one suffix. See *ROH*, p. 133.
	-anda		
		maš-	^{1}Maša-an-da, ^{1}Ma-ša-an-dá
		šana-	^{f}Ša-na-an-ti
apla			Anatolian(?). Jean (*Stu. Mar.*, p. 81) suggests that *ap* is Hurrian and that *la* may be. Albright (*BASOR* 78 1940 27) thinks that the name *Apla-ḫanda* is probably south Anatolian (Luvian). Dussaud (*Prélydiens, Hittites et Achéens*, p. 105, n. 5) says the name is "d'une bonne forme anatolienne ancienne." But Dossin would take the name to be Semitic and would read *apla* as "son" (*Syria* 20 1939 173). Another possibility is to take *apla* as *aplaḫ*, "I fear."
	apla-		
		-ḫanda	^{1}Ap-la-ḫa-an-da

aplaḫanda — Albright, Dussaud, and Jean (see *apla* above) think that this name is an old Anatolian one. Dossin takes *apla* as the Semitic *aplu*, "son," and *ḫanda* as a nasalized form of *Ḫaddu* (*Syria* 20 1939 173, n. 1). It is also possible that this is the Semitic *aplaḫ*, "I fear," plus the d. n. *Ḫaddu*.

aplaḫanda — ^{1}Ap-la-ḫa-an-da

arma — This is the Hittite moon god. For the equation of this with Mesopotamian Sin see Laroche, *ROH*, p. 78. It is also the Hittite word for "moon" (Sturtevant, *A Hittite Glossary*, p. 28). To see its common use in p. n's. in Anatolia note Sundwall, pp. 73-75. See Heubeck, *Lydiaka*, pp. 31 f., for his excursus "Zu den kleinasiatischen Namen des Mondgottes."

arma-

-suḫi — ^{1}Ar-ma-su-ḫi

-ziti — $^{1.il}$Arma-ziti, $^{1.il}$Arma^{ma}-ziti

arme-

-ya — ^{1}Ar-me-ya

armu-

-na — ^{1}Ar-mu-na

ḫanda			Albright, Dussaud, and Jean think that this is Anatolian (see *apla* above). Dossin, however, sees this as a nasalized form of *Ḫaddu* (*Syria* 20 1939 179 n. 1).
	-ḫanda		
		apla-	^{1}Ap-la-ḫa-an-da
ḫanya			Egyptian. Ranke lists this name in his *Die Ägyptischen Personennamen*, Vol. I, p. 229 No. 30. It appears in Egyptian as "hnjj." The name is found in the Amarna Tablets (*EA* 301:12, 316:15, and 47:23). Cf. Albright, *JNES* V 1946 11-12.
	ḫanya		^{1}Ḫa-an-ya
ḫattuša			Hittite. This is the name used both for the capital of Hatti and for the land itself (*HWb*, p. 67).
	ḫattuš-		
		-ili	^{1}Ḫa-tù-ši-li, ^{1}Ḫa-at-tu-ši-li, ^{1}Ḫa-at-tù-ši-ilim^{lim}
il(i)			Hittite. This is the suffix of derivation. See *ROH*, p. 108 f. It is amply attested in the onomastica from Boghazkoi.
	-ili		

		hattuš-	^{1}Ha-tu-ši-li, ^{1}Ha-at-tu-ši-li, ^{1}Ha-at-tu-ši-ilim^{lim}
		murš-	^{1}Mur-ši-li, ^{1}Mu-ur-ši-li, ^{1}Mur-ši-ilim
kummai			Luvian. "Pure?" See Laroche, *Dictionnaire Louvite*, pp. 56-57, who cites one *Kum-ma-ya-LÚ* from Boghazkoy, a name identical with the name found here.
	kummai-		
		-ziti	^{1}Ku-um-ya-[ziti
kuniya			This may be a d. n. from Anatolia. Note the occurrence of *Kunija-SUM-a* (*Kuniya-piya*) at Boghazkoi (*ROH*, p. 26).
	kuniya		^{1}Ku-ni-ya
luli			Hittite. "A storage place for water, a cistern, well, or pond." See Sturtevant, *A Hittite Glossary*, p. 94.
	-luli-		^{1}Šu-up-pí-lu-li-ma, ^{1}Šu-up-pí-lu-lim-ma, ^{1}Šu-up-pí-lu-li-u-ma
maša			A city name found in the Boghazkoi texts. See Alp, *Personennamen*, p. 37.
	maša-		

		-anda	^{1}Ma-ša-an-da, ^{1}Ma-ša-an-dá
maššani/a			Luvian. "God." See Laroche, *Dictionnaire Louvite*, p. 69. It occurs also as *mašna*. It is the Luvian equivalent of the Hittite *šiuna/i*.
	mašna-		
		-piya	^{1}Ma-aš-na-pi-ya
	maššana-		
		-ura	^{1}Ma-ša-na-u-ra, ^{1}Ma-aš-ša-na-u-ra
mašu			"Is born" (Egyptian). From the verb *mši*, "gebären, geboren werden" (Erman-Grapow, Vol. II, p. 137). The name *Amanmašu*, "Amon is born," is well known in the ancient world. Note references under *aman*.
	-mašu		
		aman-	^{1}A-ma-an-ma-aš-šu, ^{1}A-ma-an-ma-aš-ši, ^{1}A-ma-an-ma-ši
mi			Luvian suffix. See *ROH*, pp. 134-35.
	-mi		
		lulim	^{1}Lu-lim-mí
		samu-	^{1}Sa-mu-mi
mitra			Indic. A Vedic deity. In the famous treaty between the Hittite ruler Šuppiluliuma and

		Matiwazi of Mitanni (c. 1350 B.C.) the Mitanni ruler invokes this deity with Indra and Varuna (Pritchard, *ANET*, p. 206). It is of interest here that *Mitra* is the father of *Šaušguwa*, a merchant from Ura (*PRU IV*, pp. 182-83).
	mitra	^{1}Mi-it-ra
muwa		Hittite and Luvian. See ten Cate, *The Luwian Population Groups of Lycia and Cilicia Aspera During the Hellenistic Period*, pp. 166-69. It seems to mean something like "offspring (of)." Friedrich (*HWb*, pp. 145-46) gives "Körpersaft, Seelenstoff?" for this. It alternates in the p. n.'s with the Sumerogram *A.A* (Akk. *mû*, "water"). Laroche (*Dictionnaire Louvite*, p. 72) gives "âme?, race?" as the meaning in Luvian In *KBo* 1 51 r. iii 16, *mu(!)-wa-aš* occurs as the equivalent of the Akk. *bubu'tu*, "inflammation, boil, pustule" (*CAD*, II, pp. 300-301). This may refer to bodily fluids in general (blood, spittle, semen, pus). The Hittite adjective *muwatalli-* ("possessing *muwa-*") seems to mean "possessing strength" or "strong" (*HWb*, p. 146). This element (see *ROH*, pp. 125-26) is found in combination with d. n.'s (^{f}*Hepa-muwa*,

^{il}*Šaušga-muwa*), toponyms (*Mizra-muwa*, *Ḫalpa-muwa*), animals (*Muwa-URMAḪ*), epithets (*Piya-muwa*), and other elements *KARAŠ-muwa*). It is found in the Greek names studied by Sundwall (*q.v.*) and in those from earlier periods in various forms (-μοας, -μυας, -μυς, *et al*). It occurs most commonly in these names as a second component of a compound name but may also occur as the initial element (ten Cate, *op. cit.*, pp. 167-69). Laroche has done a helpful study of Greek names formed with the elements -μενης, -κρατης, -σθενης which reveals a very similar use (*ROH*, pp. 126-27 and 141-43). Thus he suggests such meanings as "adepte de, originaire, ressortissant de, fonctionnaire, soldat de?". These suggestions adequately interpret the names listed here.

-muwa		
	miṣra-	^{1}Mi-iṣ-ra-mu-wa
	šaušga-	^{il}Šaušga-mu-wa
	uppar-	^{1}Up-pár-muwa

nazi

Purves thinks this may be either Kassite or Anatolian (*NPN*, p. 238). Tallqvist suggested that it is Kassite (*APN*, p. 296). See Both for evidence.

nazi-

-kana ^{1}Na-zi-ka-na, ^{1}Na-zi-ga-na

-kutu ^{1}N] a(?)-zi(?)-ku-du(?)

piḫa Luvian. The meaning is unknown. See ten Cate, *op. cit.*, pp. 155-56, and Laroche, *Dictionnaire Louvite*, pp. 81-82. It is common in the names from Boghazkoi (*ROH*, p. 32) and is found in a number of names from the Hellenistic period (ten Cate, *loc. cit.*). It could be a pl. n. See Laroche, *Dictionnaire Louvite*, p. 80, and the toponym *Piḫašša*.

piḫa-

-walwi ^{1}Pí-ḫa-wa-al-ú-i, ^{1}Pí-ḫa-walwi(?)

-ziti ^{1}Pí-ḫa-ziti, ^{1}Pí-ḫa-zi-ti

piya Luvian and Hittite. This is the verb "to give." See Laroche, *Dictionnaire Louvite*, p. 82. It occurs at Boghazkoi in both initial and final position in compound names (*ROH*, pp. 33, 121). It is found a number of times with a d. n. as the other element: *Arma-pi-a-AIGLE* (in Hitt. hieroglyphs, *ROH*, p. 55), *Ḫe-pa-pi-a* (also in Hitt. hieroglyphs, *ROH*, p. 56), and *Tarḫundapi* (Tallqvist, *APN*, p. 230). See Laroche, *ROH*, p. 121. For names from the Hellenistic period

			with this element see ten Cate, *op*. *cit*., pp. 175-78.
	-piya		
		mašna-	^{1}Ma-aš-na-pí-ya
		zakat-	^{1}Z] a-ka-at-pí-ya
šubandu			Indo-Aryan. This undoubtedly comes from the Indic *subandhu*, "having good relatives or good kinsmen." See Dumont, "Indo-Aryan Names from Mitanni, Nuzu, and Syro-Palestinian Documents," *Ar*. *Nah*. pp. 149-55. It is to be noted that the *Šubantu* (*PRU* *III*, 12.34, p. 193) found in the Ugaritic texts is a charioteer. On the shift from *s* to *š*, see Dumont, *ibid*., p. 154. A *Šubandu* is found as a prince in southern Palestine in the Amarna tablets (*EA*, 301:3, 302:4, 303:4, 305:4, 306:3).
	šubantu		^{1}Šu-bá-an-tù
šuppi			Hitt. "To be pure (ritually)" (*HWb*, p. 199).
	šuppi-		
		-luliuma	^{1}Šu-up-pí-lu-li-ma, ^{1}Šu-up-pí-lu-lim-ma, ^{1}Šu-up-pí-lu-li-u-ma

tabra			Luvian and Hitt. The same person that is listed here as *Tabrammi* is found at Boghazkoi in the hieroglyphic texts as *Tapa-ra-mi* (Laroche, *HH*, pp. 73-74). This is a Luvian and a Hittite root, *tapar-* which means "rule, govern" (*HWb*, pp. 210-11; Laroche, *Dictionnaire Louvite*, p. 91).
	tabra-		
		-ammi	^{1}Tab-ra-am-mi, ^{1}Ta-ab-ra-am-mi
tarša			This is the Cilician city of Tarsus. See Garstang and Gurney, *The Geography of the Hittite Empire*, p. 61.
	tarša-		
		-ziti	^{1}Tar-ša-zi-da
uma			Hittite. This is a gentilic ending. See *ROH*, p. 104, where Laroche suggests that it means "originaire de". Its more original form was -*uman*.
	-uma		
		šuppiluli-	^{1}Šu-up-pí-lu-li-ma, ^{1}Šu-up-pí-lu-lim-ma, ^{1}Šu-up-pí-lu-li-u-ma

uppara			This is very common in the onomastica of southern Anatolia in the Hellenistic period (see ten Cate, *op. cit.*, pp. 162-64). It occurs in a few names of the second millennium (Goetze, *JCS* VIII 1954 74 ff.; *ROH*, pp. 128, 146) outside of the texts from Ugarit. It seems to be either a pl. n. or a d. n. Note its occurrence here with *-muwa*. It could be, as ten Cate suggests (*op. cit.*, pp. 162-63), "an epithet or a local designation in origin, which has been apotheosized and then, as a new deified name, is used as a personal name." It occurs in Greek names with both *-muwa* and *-ziti* (Οπραμοας and Οπρασατης). See ten Cate, *ibid*.
	uppar-		
		-muwa	^{1}Up-pár-muwa
ura			Luvian. "Great." See Laroche, *Dictionnaire Louvite*, p. 102.
	-ura		
		maššana-	^{1}Ma-ša-na-u-ra, ^{1}Ma-aš-ša-na-u-ra
walwa			Luvian. This is a well-known element in proper names, though its meaning is unknown. See Laroche, *Dictionnaire Louvite*, p. 106. It occurs at Boghazkoi in *Walwa-ziti* (*ROH*, p. 42).

It is found at Ugarit only in final position.

-walwi		
	mula-	^{1}Mu-la-wa-al-wi
	piha-	^{1}Pí-ha-wa-al-u-i, ^{1}Pí-ha-walwi(?)
	takiti-	^{1}Ta-ki(!)-ti-wa-al-wi
yarra/i		This is a d.n. See Laroche, *Recherches*, p. 82. This is found a number of times in the Boghazkoi onomastica: *Iarrazalma*, *Iarri*, *Ijara-SUM-ja*, ^{f}*Ijarawia*, *Ijarra-LÚ-i*, and *Iar-LÚ-i* (*ROH*, p. 22). It occurs as a d. n. in two tablets from Ugarit (*PRU IV*, p. 258).
yarra-		
	-ziti	^{1}Ya-ra-ziti
yarri-		
	-manu	^{1}Ya-ri-ma-nu
	-mmu	^{1}Ya-ri-mu, ^{1}Ya-ri-im-mu, ^{1}Ya-ri-im-mi, ^{1}Ya-ri-mi, ^{1}Ya-ri-mì, ^{1}Ya-ri-im-mì, ^{1}Ya-ri-im-ma
yaš		"Land(s)." This is the Kassite equivalent of the Akk. *mâtu*, "land." See Purves, *NPN*, p. 247 and Clay, *PNCP*, pp. 162, 167. If the common interpretation of the well-known name, *B/Pur-ya-aš*,("lord of lands") is correct it is particularly fitting that our one example of this is *Šar-ri-ya-aš*.

-ya-aš

šar-ri- ^{1}Šar-ri-ya-aš

ziti

Luvian. Laroche (*ROH*, p. 124) says that this, with *muwa* and *wija*, comprise "le groupe le plus important et le plus caracteristique de l'onomastique hittite." Yet it is not certain that these three represent the same dialect or the same language. Laroche (*op*. *cit*., p. 128) suggests that *ziti* came from the southern provinces of Anatolia and *muwa* from the northern (Nesite) area. There is little question, though, about the meaning. It is "man, man (of)". This is clear from its alternation with *LÚ* (Akk. *amīlu*). For the equation of *LÚ* with *ziti*, see Alp, *Namen*, pp. 24-40. This element is compounded with d. n.'s, place names, and other elements just like *muwa*. See *ROH*, pp. 125-26. These must be related to Greek names in -σητης from Cilicia, Isauria, Lycaonia, and Pamphylia in southern Anatolia (ten Cate, pp. 171-72). For a discussion of ^{d}*SIN-LÚ* as *Arma-ziti* see Laroche, *Ugar*. *III*, p. 134. Otten (*OLZ* 1954 135 n. 3) cites an unpublished Hittite text in which the name *Mu-wa-zi-ti* occurs. This may mean that the name *Mu-ut-zi-ti* should really be read *Muwa-ziti*. The mistake of writing *ut* for *wa* is especially easy if the next sign begins with a horizontal wedge. See Goetze, *Corolla Linguistica*, p. 50, n. 34. This reading seems preferable.

-ziti

arma-	$^{1\,il}$Arma-ziti, $^{1\,il}$Arma^{ma}-ziti
kumya-	^{1}Ku-um-ya-[ziti
mut-	^{1}Mu-ut-zi-ti
piḫa-	^{1}Pí-ḫa-zi-ti, ^{1}Pí-ḫa-ziti
tarša-	^{1}Tar-ša-zi-da
walwa-	^{1}Wa-al-wa-zi-du, ^{1}Wa-al-wa-zi-da
yarra-	^{1}Ya-ra-ziti

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APPENDICES

APPENDIX A

ORIGINAL PUBLICATION OF TEXTS NOT IN *PRU III* OR *PRU IV*

1.01 1.02	C. Virolleaud, "Les inscriptions cuneiformes de Ras Shamra," *Syria* 10 (1929): 304-10; plates LXI-LXXX.
4.449	C. Virolleaud, *Le legende phenicienne de Danel*, Paris: P. Geuthner, 1939, pp. 23 ff.
6.198	F. Thureau-Dangin, "Une lettre assyrienne a Ras Shamra," *Syria* 16 (1935): 188-93.
6.345	E. Dhorme, "Petite tablette accadienne de Ras Shamra," *Syria* 16 (1935): 194-95.
8.043	C. Virolleaud, "Cinq tablettes accadiennes de Ras Shamra," *Revue d'assyriologie et d'archéologie orientale* 38 (1941): 1-12.
8.145 8.208 8.213	F. Thureau-Dangin, "Troie contrats de Ras Shamra," *Syria* 18 (1937): 245-55. (Cf. *PRU III*, pp. 110-11.)
8.333	*Melanges syriens offerts a monsieur René Dussaud*, secretaire perpetuel de l'Academie des inscriptions et belles-lettres, par ses amis et ses eleves. . . Paris: P. Geuthner, 1939, p. 203. (Cf. *PRU III*, pp. 7-8.)
11.856	C. Virolleaud, "Cinq tablettes accadiennes de Ras Shamra," *Revue d'assyriologie et d'archéologie orientale* 38 (1941): 1-12.
14.16	C. Virolleaud, "Six textes de Ras Shamra provenant de la XIV^{e} campagne (1950)," *Syria* 28 (1951): 163-79.
Latakia	F. Thureau-Dangin, "Un comptoir de laine pourpre a Ugarit d'apres une tablette de Ras Shamra," *Syria* 15 (1934): 137-46.
?	F. Thureau-Dangin, "Vocabulaires de Ras Shamra," *Syria* 12 (1931): 225-66, plates XLIV-L.
?	F. Thureau-Dangin, "Nouveaux fragments de vocabulaires de Ras Shamra," *Syria* 13 (1932): 233-41.

APPENDIX B

SOURCE OF TABLETS CONTAINING NAMES USED IN THIS STUDY

In the following tables the first column lists the excavation number of the tablet. The second column gives the place of origin. Column three shows the sender (marked by an asterisk *) where known, or the scribe where known. The fourth column indicates the place where the text appears in transliteration and translation. In column four the letter A refers to the appendix in this work where the publication of tablets not listed in _PRU III_ and _PRU IV_ is cited.

1.01	unknown		A
1.02	unknown		A
4.449	Ugarit	*Niqmepa	A
6.198		*Belubur	A
6.345	unknown		A
8.043	unknown		A
8.098	Ugarit		129
8.145	Ugarit		A
8.207	unknown		34
8.208	unknown		110
8.213	unknown	^{m}Arad-^{d}Sin	A
8.279	unknown		170
8.333	Carchemish		7

10.044	unknown		188
10.046		*Ma'haz	9
11.718	unknown		36
11.723	Sidon		9
11.730	Beirut		12
11.732	Ugarit		181
11.787	unknown		194
11.790	unknown		189
11.794	unknown		17
11.800	unknown		190
11.830	unknown		190
11.834	unknown		17
11.839	unknown		194
11.841	unknown		191
11.856	unknown		A
12.05	unknown		16
12.33	unknown		14
12.34 + 43	Bekani(?)		192
12.47	unknown		211
13.7B	unknown		6
13.54	unknown		212
14.16	unknown	Abdi-^{d}NIN-IB	A
14.128	unknown		213
15.09	unknown		195
15.10	Ugarit(?)		311
15.11		*Mu'arihu	19

15.14	Ugarit		5
15.18	unknown		11
15.19	Parga		13
15.20	unknown		191
15.24 + 50		*Abušgama	18
15.33		*Hišmikušuh	15
15.37	unknown		35
15.41	unknown		38
15.42 + 110	unknown		196
15.43	unknown		187
15.54	unknown		213
15.63		*Abiramu	20
15.70	Ugarit		130
15.74	unknown		197
15.77	Carchemish(?)	*Alihešni	6
15.81	unknown		37
15.85	Ugarit		52
15.86	Ugarit		51
15.88	Ugarit		88
15.89	Ugarit		53
15.90	Ugarit		54
15.91	Ugarit		75
15.92	Ugarit		54
15.100	Ugarit		130
15.108	unknown		20
15.109 + 16.296	Ugarit		120

15.113	Ugarit	168
15.114	Ugarit	112
15.118	Ugarit	131
15.119	Ugarit	86
15.120	Ugarit	56
15.122	Ugarit	131
15.123 + 16.152	Ugarit	89
15.124	unknown	21
15.126	Ugarit	112
15.127	Ugarit	132
15.131	Ugarit	133
15.132	Ugarit	133
15.135	unknown	206
15.136	Ugarit	121
15.137	Ugarit	134
15.138 + 16.393B	Ugarit	101
15.139	Ugarit	166
15.140	Ugarit	135
15.141	Ugarit	136
15.143 + 164	Ugarit	117
15.145	Ugarit	122
15.146 + 161	Ugarit	58
15.147	Ugarit	125
15.150	Ugarit	171
15.154	unknown	187
15.155	Ugarit	118

15.167 + 163	Ugarit		124
15.168	Ugarit		136
15.172	unknown		204
15.173	unknown		40
15.178	Ugarit(?)		8
15.179	unknown		191
15.180	unknown		36
15.182	unknown		35
15.183	unknown		192
15.190	Ugarit		137
15.X	unknown		210
15.Y	Ugarit		78
15.Z	Ugarit		58
16.03	Carchemish		3
16.61	unknown		39
16.86	Ugarit		137
16.110	unknown		208
16.111	Ammurru(?)	*^{f}Ulmi	13
16.112	Ugarit	*Ammištamru	4
16.114	unknown		33
16.116	unknown		10
16.125	unknown		187
16.126A	unknown		188
16.129	Ugarit(?)	Abdianati	32
16.131	Ugarit		138
16.132	Ugarit		140

16.133	Ugarit	59
16.134	Ugarit	141
16.135	Ugarit	89
16.136	Ugarit	142
16.137	Ugarit	143
16.138	Ugarit	143
16.139	Ugarit	145
16.140	Ugarit	45
16.141	Ugarit	60
16.142	Ugarit	77
16.143	Ugarit	81
16.144	Ugarit	76
16.145	Ugarit	169
16.146 + 161	Amurru	182
16.147	Ugarit	90
16.148 + 254B	Ugarit	115
16.150	Ugarit	47
16.151	unknown	188
16.153	Ugarit	146
16.154	Ugarit	127
16.155	unknown	205
16.156	Ugarit	61
16.157	Ugarit	83
16.158	Ugarit	62
16.160	Ugarit	76
16.162	Ugarit	126

16.163	unknown		169
16.166	Ugarit		47
16.167	Ugarit		62
16.170	Ugarit		91
16.171	Ugarit		147
16.172	Ugarit		147
16.173	unknown		171
16.174	Ugarit		63
16.175	unknown		172
16.178	Ugarit		148
16.180	Carchemish(?)		41
16.181	unknown		197
16.182 + 199	Ugarit		148
16.184	Ugarit		149
16.185	unknown		213
16.186	Ugarit		168
16.187A	unknown		207
16.187B	Ugarit		91
16.188	Ugarit		150
16.189	Ugarit		91
16.190	Ugarit		64
16.191A	Ugarit(?)	Šamaššarru	172
16.191B	unknown		172
16.197	Ugarit		150
16.198B	Ugarit		168
16.200	Ugarit		64

16.201	Ugarit		151
16.202	Ugarit		152
16.204	Ugarit		119
16.205 + 192	Ugarit		153
16.206	Ugarit		106
16.207	Ugarit		109
16.208	Ugarit		93
16.238	Ugarit		107
16.239	Ugarit		79
16.240	unknown		173
16.242	Ugarit		154
16.243	Ugarit		155
16.244	Ugarit		93
16.245	Ugarit		94
16.246	Ugarit		95
16.247	Ugarit		65
16.248	Ugarit		48
16.249	Ugarit		96
16.250	Ugarit		85
16.251	Ugarit		108
16.252	Ugarit		66
16.253	Ugarit		156
16.254A	Ugarit		66
16.254C + 255C	Ugarit		157
16.254D	Ugarit(?)	Šamaššarru	79
16.254E	unknown		173

16.254F	Ugarit	158
16.255A + E	Ugarit	67
16.255B	unknown	173
16.255D	Ugarit	158
16.255F	unknown	111
16.255G	unknown	174
16.255H	Ugarit(?)	174
16.256	Ugarit	159
16.257 + 258 + 126	unknown	199
16.259	unknown	207
16.260	Ugarit	98
16.261 + 399 + 241	Ugarit	159
16.262	Ugarit	67
16.263	Ugarit	49
16.267	Ugarit	110
16.269	Ugarit	68
16.270	Amurru	41
16.273	Carchemish(?)	44
16.274	unknown	206
16.275	Ugarit	50
16.276	Ugarit	69
16.277	Ugarit	50
16.278	Ugarit	77
16.279	Ugarit	70
16.280	unknown	174
16.281	Ugarit	161

16.282	Ugarit	160
16.283	Ugarit	74
16.284	Ugarit	99
16.285	Ugarit	106
16.286	Ugarit	161
16.287	unknown	37
16.290	unknown	188
16.291	unknown	198
16.292A	unknown	209
16.292B	unknown	210
16.294	unknown	206
16.295	Ugarit	70
16.311	unknown	175
16.313	unknown	192
16.343	Ugarit	129
16.344	Ugarit	75
16.346	unknown	214
16.348	Ugarit	162
16.353	Ugarit	113
16.354	unknown	38
16.356	Ugarit	71
16.357	unknown	187
16.359A	unknown	39
16.359B	unknown	198
16.359C	unknown	209
16.359D	unknown	40

16.363	Ugarit	163
16.364	unknown	213
16.368	Ugarit	100
16.371	Ugarit	72
16.383	Ugarit	164
16.384	Ugarit	165
16.385	Ugarit	73
16.386	Ugarit	165
16.387	unknown	175
16.413	Ugarit	166
16.414	Ugarit	175
16.415	Ugarit	100
16.416	unknown	214
17.04	Hattusas	99
17.18	Hattusas(?)	195
17.28	Carchemish(?)	109
17.35	Hattusas	123
17.42	unknown	171
17.59	Carchemish	150
17.62	Hattusas	65
17.66	unknown	237
17.68	Carchemish	164
17.78	Carchemish(?)	196
17.79 + 374	Hattusas	96
17.82	Hattusas	147
17.83	Ušnatu	216

17.108	Carchemish	165
17.110	Carchemish	178
17.112	unknown	234
17.116	Amurru(?)	132
17.123	Siyannu(?)	230
17.128	Carchemish	179
17.129	Carchemish	166
17.130	Hattusas	103
17.132	Hattusas	35
17.133	Hattusas	118
17.135 + X + 360	Hattusas	235
17.137	unknown	105
17.143	Ušnatu	217
17.145	Carchemish	172
17.146	Carchemish	154
17.152	Amurru	214
17.158	Carchemish	169
17.159	Hattusas	126
17.226	Carchemish	208
17.227	Hattusas	40
17.228	Amurru	141
17.229	Hattusas	106
17.230	Carchemish	153
17.231	unknown	238
17.232	unknown	239
17.234	Carcehmish	173

17.237	Hattusas	63
17.238	Hattusas	107
17.244	unknown	231
17.247	Hattusas	191
17.248	Carcehmish	236
17.251	unknown	236
17.252	unknown	232
17.286	Amurru	180
17.288	Ušnatu	215
17.289	Carchemish	192
17.292	Carchemish	188
17.299	unknown	182
17.300	Hattusas	40
17.314	Hattusas(?)	189
17.315	unknown	111
17.316	unknown	190
17.317	Carchemish	178
17.318 + 349A	Amurru	144
17.319	unknown	182
17.330	Hattusas	40
17.334	Carchemish	54
17.335 + 379 + 381 + 235	Hattusas	71
17.337	Carcehmish	168
17.338	Hattusas	85
17.339A	Hattusas	67

17.340	Hattusas	48
17.341	Carcehmish	161
17.342	Hattusas	93
17.344	Hattusas	76
17.346	Carcehmish	176
17.347	Hattusas	40
17.348	Hattusas(?)	128
17.349B	Hattusas	87
17.349C	unknown	242
17.351A	Hattusas	94
17.352	Carcehmish	121
17.353	Hattusas	88
17.355	Carchemish	209
17.357	Hattusas	92
17.362	Hattusas(?)	123
17.366	Hattusas	69
17.367	Hattusas(?)	124
17.368	Hattusas	76
17.369A	Hattusas	52
17.369 B + X + 17.69	Hattusas(?)	239
17.372A + 360A	Amurru	139
17.372B	Hattusas	40
17.373	Hattusas	40
17.382 + 380	Hattusas	80
17.383	Hattusas	221

17.385	Carcehmish	194
17.391	unknown	226
17.393	unknown	226
17.394 + 427	unknown	220
17.396	Carcehmish	127
17.406	unknown	181
17.407	Hattusas	91
17.422	Hattusas	223
17.423	Carcehmish	193
17.424C + 397B	Amqu(?)	219
17.425	Ušnatu	218
17.429	unknown	227
17.446	Hattusas	40
17.447	unknown	197
17.448	Hattusas	101
17.449	Hattusas(?)	190
17.450	Hattusas	100
17.450A	Amurru	144
17.456	unknown	228
17.457	Hattusas	75
17.459	Hattusas(?)	138
17.461	Hattusas	103
17.462	unknown	242
18.01	Siyannu	230
18.02	unknown	201
18.03	Hattusas	103

18.04	unknown	241
18.06 + 17.365	Hattusas	137
18.19	Carcehmish	160
18.20 + 17.371	Carcehmish(?)	202
18.54A	unknown	228
18.100	unknown	241
18.114	unknown	108
18.115	Carcehmish	158
18.268	unknown	229
18.273	unknown	196
19.55	Carcehmish	293
19.63	Carcehmish	292
19.68	Amurru	284
19.70	Ugarit	294
19.75	Ugarit	292
19.81	Hattusas	291
19.101	Hattusas	287
19.122	Hattusas(?)	289
Latakia		A

APPENDIX C

IDEOGRAMS USED IN THE NAMES FROM UGARIT

abdu	**ARAD**	**ilu**	**AN**
addu	**IM**	**ipri**	**EN**
$_2$**addu**	**U**	**ištar**	**EŠDAR**
aḫu	**ŠEŠ**	$_2$**ištar**	**NÍN**
aḫâtu	**NIN**	**kabtu**	**DUGUD**
anu	**AN**	**kušuḫ**	**EŠ**
ar(i)	**SUM**	**milku**	**LUGAL**
ardu	**ARAD**	**muwa**	**A.A.**
arma	**SIN(-ma)**	**na'am**	**SIG**$_5$
ba'alu	**IM**	**nadânu**	**SUM**
$_2$**ba'alu**	**U**	**nâru**	**ÍD**
bat	**DUMU.SAL**	**nergal**	**MAŠ.MAŠ**
bêlu	**EN**	$_2$**nergal**	**GÌR.UNU.GAL**
bêltu	**NIN**	$_3$**nergal**	**KAL**
bin	**DUMU**	**ninurta**	**NIN.IB**
bîru	**PÚ**	**nûru**	**NE**
bîtu	**É**	**pente**	**ZAG**
dayyânu	**DI.TAR**	**qarrādu**	**UR.SAG**
eḫli	**KAR**	**š/sadû**	**A.ŠÀ**
ênu	**ŠI**	$_2$**šadû**	**KUR**
gadu	**KAL**	**šam(a)š(u)**	**UTU**
ḫišmi	**BU**	**šangū**	**SANGA**

APPENDIX D

IDEOGRAMS USED TO SIGNIFY DEITIES IN THE PERSONAL NAMES

IM	Ad(d)u, Ba'al, Tešup
U	Ad(d)u, Ba'al, Tešup
NIN	Bêltu
KAL	Gad(?)
ESDAR	Ištar, Šauška
NÍN	Ištar
EŠ	Kušuḫ, Yaraḫ
MAŠ.MAŠ	Nergal
GÌR.UNU.GAL	Nergal
UR.SAG	Qarrâdu
SANGA	Šangû
UTU	Šam(a)š(u), Šap(a)š(u), Ši/amika
KA.DI	Šatrana
SIN(-ma)	Arma, Kušuh
EN	Bêlu(?)
KAL	Nergal
NIN.IB	Ninurta

šap(a)š(u)	UTU
šarru	LUGAL
šauška	EŠDAR
šeni/šina	ŠEŠ
ši/amika	UTU
šumu	MU
târu	GUR
tešup	IM
$_2$tešup	U
yâmu	A.AB.AB
yaraḫ	EŠ
(ya)šûb	GUR
yatar	DIR
ziti	LÚ

APPENDIX E

DEITIES IDENTIFIED BY SIGN IN THE NAMES

Aa

Addu(Adu)

Ana (Anu?)

Anat

Arma

Ba'al

Bêltu

Ea

Gad

Guši

Ḫepat

Ištar

Kušuḫ

Nergal

Nikkal

Ninurta

Qarradū

Šam(a)š(u)

Šangū

Šapšu

Šarruma

Šatrana

Šauška

Šimika

Sin

Tešup

Yaraḫ

ADDENDUM

A word should be spoken concerning the transliteration used for the Hurrian names. The most obvious problem relates to the representation of the consonantal stops. The voicing of the stops seems to have been allophonic and non-phonemic in Hurrian (Bush, GHL, p. 51). Speiser and Purves speak of the voiced stops as "phonetic, but non-phonemic positional variants" (Purves, *NPN*, p. 184). Speiser, however, in his *Introduction to Hurrian*, uses a system of transcription that indicates differences in voicing and could seem to imply that such difference was phonemic (Speiser, *IH*, *passim*). The evidence seems to indicate that "*the differences were not significant to and were probably not ever perceived by the Hurrians themselves*" (Purves, *loc. cit.*). Thus the procedure followed here for cataloguing and treating Hurrian names and elements has been that of Purves in *Nuzi Personal Names* and of Bush in his *A Grammar of the Hurrian Language*. The alphabetic names from Ugaritic have been particularly helpful in determining something of the pattern of this positional variation. It was felt though that it would be better to transcribe all of the stops as voiceless. This means that some names of doubtful character that perhaps are not Hurrian may be found under the voiceless stops when further knowledge will show that they should be listed under the voiced counterpart.

Dr. Cyrus H. Gordon, the major professor of the writer, has pointed out that, regardless of phonemics, the labial in "Tešub", listed in the catalogue as "Tešup", is obviously voiced because it is spelled *tṯb* in the Ugaritic alphabet, which distinguishes *p* from *b*.

ADDITIONS AND CORRECTIONS

Page 13. Dr. Cyrus H. Gordon has helpfully pointed out that ^{1}*A-bir$_{x}$-pí-i* can be read ^{1}*A-bira$_{x}$-pí-i*. Thus the name listed here as *Abi-irpî* (alphabetic *abrpu*) is more probably *Abi-râpi'u*.

Page 27. ^{1}*A-ri-iš-pí* occurs in Greek as Αρισβη.

Pages 231-232. It must be noted that the *a* vowel in *išlam* is unusual. Both *salāmu* and *šalāmu* normally have *i* themes (*islim*, *išlim*). Finet, however, in *L'Accadien des Lettres de Mari*, p. 131, cites an *is-lam*. The *a* theme in *igmar* and *išpar* is not regular in Akkadian.

Page 234. *Rami* may be from **ramiya*, not **ramaya*.

Page 235. The fact that **wp'*, **wqr*, and **wtr* have an *a* theme in the perfect may indicate that the ancient Semites considered these as intransitives but not as statives.

Page 235. It is possible that *Ya-qu-ru* is a *yqtl* form of *naqāru*.

Page 289. *Ḫa-PI* should be read *Ḫa-ya$_{x}$*. Note *abdḥy* and *ḥyil* in the alphabetic personal names (Gordon, *UT*, pp. 508, 510). Compare also חי which is used in the Old Testament as an appellative for Yahweh.

Page 303. The element *mir* may be the important deity Mer, the god after whom the city of Mari was named (Huffmon, *APNMT*, p. 272).

Page 305. *Mulik* may be the cuneiform for **mōlik* (G active participle, "ruler").

Page 342. Dr. Harry Hofner has pointed out that *šuppi-* really means "holy, sacred" rather than "pure".

Page 343. *Tabr- can be classed as a nominal as well as a verbal ("command, authority").

Page 344. For further data on Kassite names see Kurt Jaritz, "Die kassitischen Sprachreste," Anthropos, 52 (1957), 850-898, and Kemel Balkan, Kassitenstudien: 1. Die Sprache der Kassiten, "American Oriental Series," V. 8, New Haven, 1954.

Page 347. In KBo I 35:5 the Hittite word alalima- occurs equated with Akkadian ḫatītu and Sumerian UH.TAG.TAG meaning "covered with vermin". See CAD under ḫatītu and Ak. Hand., p. 336a. This is not inappropriate for a personal name. Note the Old Testament name which is Egyptian for "tadpole", (Erman-Grapow, Wörterbuch der Aegyptischen Sprache, vol. 3, p. 74). Note also prǵt, "flea", in the alphabetic personal names (UT, pp. 471 and 512).

Page 348. Jack Sasson, RHA, fasc. 79, (1966), pp. 155 ff, suggests that ^{1}Ap-la-ḫa-an-da is to be read Aplaḫ-Anda, "I fear Anda(Hadad)".

Page 356. Šuppi- is an adjective, not a verb. Hence it means "holy, sacred, pure(?)", not "to be pure".